

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 20

Chapter 5

The description of the means for the Madhyama Adhikari

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75	Avarta 294 – 316	- Description of Pranava Meditation and its result

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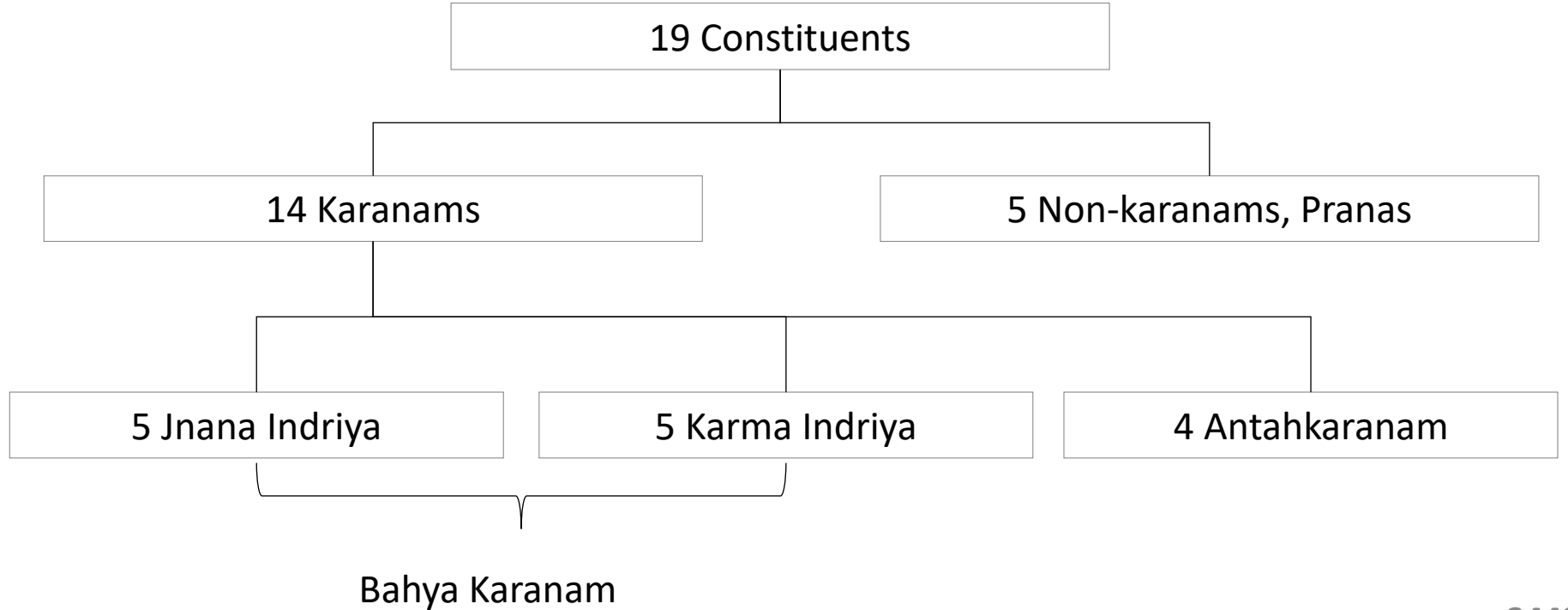
CHAPTER 5

The Discrimination of the means for the Madhyama Adhikari



Topic 299 :

(२९९) चतुर्दशत्रिपुट्यः — भोगसाधनेषु प्राणादिष्वेकोनविंशतिमुखेषु श्रोत्रादिदशेन्द्रियाणि अन्तःकरणचतुष्टयं चेति चतुर्दशमुखानि स्वस्व विषयाणां साहाय्यं स्वस्वदेवतानां च साहाय्यमपेक्षन्ते । देवताविषययोः साहाय्यमन्तरा केवलैरेतैश्चतुर्दशमुखैर्भोगो न सम्भवति । तस्मात्पञ्च प्राणाश्चतुर्दश त्रिपुट्यश्च विराड्रूपविश्वस्य मुखानीत्युच्यन्ते । मुखम्, देवता, विषयश्चेति त्रयाणां समूहस्य 'त्रिपुटी' इति नाम । सा च त्रिपुटी एवं वर्ण्यते —



i) 5 Jnana Indriyam :

- Receive inputs from the world

ii) 5 Karma Indriyam :

- Respond to world

iii) Mano - Buddhi - Chitta Ahamkara internal Karanam :

- 14 instruments contact external world through sense organs
- Interactive counters

iv) 5 Pranas :

- Do not interact with external world

<ul style="list-style-type: none">• Pranas not Karanam but house-keeping principle

- In house, hospitals, government maintains
- Pranas maintain 14 Karanams in healthy condition
- Karanams do activity only if 5 Pranas maintain health
- If BP high, Low, Programs cancelled by Prime Minister
- Pranas = Stay home mothers
 - = Maintain house
 - = Superior to Karanams

Karanam's are Instruments
Associated with 2 Factors

Vishaya

- Field of Transaction

Example :

- Comb useful only if Hair is there

Samashti

Example :

- Without Support of Samashti Pancha butas, Karanams can't function

Example :

- Govt. Approval required to Build a house "NOC"
- Shodasha Upachara Argyam, Neivedyam Samarpayami

- Vyashti Requires blessing of Samashti
- No citizen can do without government approval

• In cosmic government every Karanam is a citizen

- Government = Devatas, departmental heads = Vedic vision
- Defence / Finance / Telecom / Power... without devatas approval, Karanams can't function.

- Every organ has Devata Amsham blessing

- **Devata in heaven and also within body**

Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu I

karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti II 7 II

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

- Every Devata in the Body will Merge to Samashti at the time of Maranam.
- When Next Body Created, Indiryas enter Sthula
- Part of Devata occupies Sthula Shariram.
- Karanam and Vishayas relevant only when Devata Anugraha is there
- Devata Anugraha is Connected to karma
- When Prarabda Deficient in a Particular Area, Eyes get partial Visiion.

- **Karma influences Karanam, Activity gets Blocked.**
- **14 Karanams require 14 Vishays and 14 Devatas - Anugraha Triputi**

Triputi

Pramata, Pramana, Prameyam

Karana, Vishaya, Devata

- Pancha Pranas have no Vishaya or Devatas, Akarana Vastu, No Triputi, No relevant area of operation, no Devata for approval
- 14 Triputi and Pancha Prana = Vishva = Prathama Pada
- Instruments of experience and 19 Prana = 19 Organs
- 19 Counters of inter action
- 10 Sense organs - 5 JI + 5 KI
- Antahkarana = 4 fold inner organ
- Because we value Devatas, we run to temples
- Navagraha can't directly affect us but only our Karma
- Nava Dasha = 9 Planets = Place or position of Prarabdha
- Without cooperation of 20 others, by mere 14 Karanams no Bhoga, interaction possible.
- In Sleep, Triputi resolve, Triputi simultaneously arrives and dissolves
- **14 Karamas, 14 Triads and five Prana = Virat Rupa**
- Counters of Virat who consists of millions of Vishva
- Group of 3 = Triputi, List of 14 Triputis

Karanam	Vishaya	Devata
<ul style="list-style-type: none"> - Adhyatma - Jiva - Experienter 	<ul style="list-style-type: none"> - Adibutam - Jagat - Experienced 	<ul style="list-style-type: none"> - Adideiva - Ishvara - Blessing of Devata, God

Gita - Chapter 18 :

यस्य नाहङ्कृतो भावः
 बुद्धिर्यस्य न लिप्यते ।
 हत्वाऽपि स इमांल्लोकान
 न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah
 buddhiryasya na lipyatē |
 hatvā'pi sa imāṃ llokān
 na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).
 [Chapter 18 - Verse 17]

- 5 Factors involved in all Transaction, without Ishvara, No Interaction can take Place.

(१)श्रोत्रेन्द्रियमध्यात्मम्, तद्विषयःशब्दोऽधिभूतम्, दिग्भिमानिनी देवता अधिदैवम् । अत्र क्रियाशक्तिज्ञानशक्तिभ्यां युक्तानीन्द्रियाणि अन्तःकरणं चाध्यात्मम् इत्युच्यते । तेषां विषयोऽधिभूतम् इति कीर्त्यते । तेषां सहायभूता देवता अधिदैवम् इत्यभिधीयते ।

General Rule :

- All 10 Sense organs endowed with Jnana and Kriya Shakti
- 14 organs are Named Adhyatmam (5 + 5 + 4)
- 14 Areas of Operation = Kshetra Prapancha
- 14 Segments = Adobutam = Vishaya
- One god gets Divided in 14 Devatas
- God = Blessing inform of Devata
= Hiranyagarbha (Instead of Using Ishvara)
- Ishvara = Associated with Samashti Karana Prapancha at time of Pralayam.
- During Srishti world has to be Blessed and Maintained
- Ishvara has come Down in form of Hiranyagarbha Tattvam
- Srishti Kale, Ishvara Named Hiranyagarbha
- Hiranyagarbha gets Divided into 14 Devatas.

Katho Upanishad :

- Hiranyagarbha = Adhitir Mayi
- All devatas put together = Hiranyagarbha

(२) त्वगिन्द्रियमध्यात्मम्, तद्विषयः स्पर्शोऽधिभूतम्, वाय्वभिमानिनी देवता अधिदैवम् । (३) नेत्रेन्द्रियमध्यात्मम्, रूपमधिभूतम्, सूर्योऽधिदैवम् । (४) रसनेन्द्रियमध्यात्मम्, रसोऽधिभूतम्, वरुणोऽधिदैवम् । (५) घ्राणेन्द्रियमध्यात्मम्, गन्धोऽधिभूतम्, अश्विनीकुमारौ अधिदैवम् । अथवा पृथिव्यभिमानिनी देवता अधिदैवम् । (६) वागिन्द्रियमध्यात्मम्, वक्तव्यम् अधिभूतम्, अग्निदेवता अधिदैवम् । (७) पाणीन्द्रियमध्यात्मम्, पदार्थग्रहणमधिभूतम्, इन्द्रोऽधिदैवम् । (८) पादेन्द्रियमध्यात्मम्, गमनमधिभूतम्, विष्णुरधिदैवम् । (९) पायुरध्यात्मम्, मलविसर्जनमधिभूतम्, यमोऽधिदैवम् । (१०) उपस्थेन्द्रियमध्यात्मम्, ग्राम्यसुखोत्पत्तिः (मैथुनसुखोत्पत्तिः) अधिभूतम्, प्रजापतिरधिदैवम् । (११) मनोऽध्यात्मम्, मन्तव्यम् (सङ्कल्पः) अधिभूतम्, चन्द्रोऽधिदैवम् । (१२) बुद्धिरध्यात्मम्, बोद्धव्यम् (निश्चयः) अधिभूतम्, बृहस्पतिरधिदैवम् । (१३) अहङ्कारोऽध्यात्मम्, अहङ्कर्तव्यमधिभूतम्, रुद्रोऽधिदैवम् । (१४) चित्तमध्यात्मम्, चिन्तनीयमधिभूतम्, क्षेत्रज्ञः साक्षी अधिदैवम् । एताश्चतुर्दश त्रिपुट्यः पञ्च प्राणाश्च मिलित्वैतानि विराड्रूपस्य विश्वस्यैकोनविंशतिमुखानि ।

List of 14 Triputi's :

SR No	Adhyatmam	Adibhutam	Adideivam
1	Ear	<ul style="list-style-type: none"> - Shabda - Speech - Sound 	<ul style="list-style-type: none"> - Dig - Quarters Abhimani, Devata Chaitanyam which Pervades in Dig Devata
2	Tvak Skin	<ul style="list-style-type: none"> - Touch 	<ul style="list-style-type: none"> - Vayu
3	Eyes	<ul style="list-style-type: none"> - Forms, Colours 	<ul style="list-style-type: none"> - Surya
4	Tongue Rasana	<ul style="list-style-type: none"> - Face, Taste 	<ul style="list-style-type: none"> - Varuna
5	Nose Granam	<ul style="list-style-type: none"> - Smell 	<ul style="list-style-type: none"> - Ashwini Kumaras or Prithvi
6	Vak	<ul style="list-style-type: none"> - Speech - Communication 	<ul style="list-style-type: none"> - Agni
7	Hands Pani	<ul style="list-style-type: none"> - Grasping - Holding things 	<ul style="list-style-type: none"> - Indra
8	Feet Pada	<ul style="list-style-type: none"> - Motion - Movement 	<ul style="list-style-type: none"> - Vishnu
9	Payu Organs of Excretion	<ul style="list-style-type: none"> - Process of Excretion 	<ul style="list-style-type: none"> - Yamaha - Mrityu

List of 14 Triputi's :

SR No	Adhyatmam	Adibhutam	Adideivam
10	Organs of Reproduction Upastha	<ul style="list-style-type: none"> - Conjugal union - Maithuna - Sukhipatti 	<ul style="list-style-type: none"> - Prajapathi
11	Mind Manaha	<ul style="list-style-type: none"> - Sankalpa Visualise - Plan 	<ul style="list-style-type: none"> - Moon - Chandra
12	Buddhi	<ul style="list-style-type: none"> - Knowledge - Nishchayam - Knowing Process 	<ul style="list-style-type: none"> - Brihaspathi - Brahma
13	Ahamkara, Ego Vritti	<ul style="list-style-type: none"> - Object of I thought - Body / Mind / Intellect and Chidabasa - Aham Kartavya - Ego Vishaya 	<ul style="list-style-type: none"> - Rudra - Indra
14	Chitta	<ul style="list-style-type: none"> - Chintaneeyam - Memory 	<ul style="list-style-type: none"> - Sakshi - Vasudeva - Vishnu

- 14 Triputhis Plus Pancha Prana = Commentary of Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga
ekonaviṁśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamaḥ pādaḥ || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

Ahamkara

- Thought
- Individualistic thought
- Adhyatma

- Object of thought
- Individual
- Adhibhutam

- Sarvam Rodayati Rudra, Makes others Cry.

- Stronger ego is Stress Creator.**

Chittam	Remembered field
<ul style="list-style-type: none"> - Adhyatma - Remembering thought 	<ul style="list-style-type: none"> - Adibhuta

- **Kshetrajna = Sakshi = Adideivam = original Consciousness.**
- Chittasya Vasudeva, Vishnus Job is maintenance of Memory.

Sakshi	Vasudeva
Chaturtha Pada	Tritiya Pada

- 14 Triputi's and 5 Pranas (House Keeping forces)
- All Commentary of One word of Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुगवैश्वानरः
प्रथमः पादः ॥ ३ ॥

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- Ekona Vimshati Mukhaha....
- Commentary by ND Bigger than Shankara.

Topic 300 :

(३००) विश्वः, विराट्, अकारमात्रा, इत्येतेषामभेदचिन्तनम् —

विराजो विश्वस्य च यथाभेदस्तथा ओङ्कारप्रथममात्राया अकारस्य विराड्रूपविश्वेन सहाभेदोऽस्ति । तथा हि, ब्रह्मणश्चतुर्षु पादेषु प्रथमः पादो विराट् । अात्मनश्चतुर्षु पादेषु प्रथमः पादो विश्वः । ओङ्कारस्य मात्रात्मकेषु चतुर्षु पादेषु प्रथमः पादोऽकारः । त्रयाणामेषामादित्वरूपधर्मसामान्यसत्त्वात् विश्वविराडकाराणामभेदं चिन्तयेत् । इत्थं विश्वस्य सप्ताङ्गान्येकोनविंशतिमुखानि च व्याख्यातानि ।

- In this Manner, Vishwa is identical with Virat.

7 Limbs	14
<ul style="list-style-type: none">- Virat- Cosmic Ego- Air, Space, Water, Earth, Fire heaven, Sun- Experienced- Macrocosm- Vaishvanara Self	<ul style="list-style-type: none">- Vishwa- Individual Ego- 5 + 5 + 4- Experiencer- Microcosm

- Extension of Vishwa - Virat - Akara then Teijasa - Hiranyagarbha - Ukara

- **See Abhedha - Oneness - Non-difference in each Level first - Vshwa - Virat - Akara**

- This is Part of Aham Brahma Asmi Nirguna Dhyanam, Karma for Madhyama Adhikari.
- Karma Relevant Only till Jnanam takes Place.

Uttama	Madhyama
<ul style="list-style-type: none"> - Jnanam has taken Place through Sravanam and Mananam - If he does Dhyanam, Samuchhaya problem - Does not do Upasanam - Has conviction, intellectual knowledge is enough 	<ul style="list-style-type: none"> - No Jnanam - For Jnana Utpatti, Upasana Required - Expects something else for Moksha other than Jnanam - Has no Samuchhaya problem - Looks out for liberating knowledge - Does Upasana, Abheda Chintanam, Karma

Revision 238 :

- Nirguna Brahma Upasana with Ohmkara Support for Madhya Adhikari

3 Comparision's :

I	II	III
<ul style="list-style-type: none"> - Virat - Hiranyagarbha - Antaryami - Ishvara Sakshi (Turiyam) - Macro 	<ul style="list-style-type: none"> - Vishwa - Teijasa - Pragya - Jiva Sakshi (Turiyam) - Micro 	<ul style="list-style-type: none"> - Akara - U - Kara - M - Kara - Silence

4 Levels :

I	II	III	IV
<ul style="list-style-type: none"> - Vishwa - Virat - A - Kara 	<ul style="list-style-type: none"> - Hiranayagarbha - Tejasa - U - Kara 	<ul style="list-style-type: none"> - Pragya - Antaryami - M - Kara 	<ul style="list-style-type: none"> - Jeeva Sakshi - Ishvara Sakshi - A - Matra

- Meditate on each layer
- Final = Resolve 1st Level → A
= Resolve 2nd Level → U
= Resolve 3rd Level → M

- **At 4th Level only 3 Names but there is only one Advaita Tattvam.**

Uttama	Madhyama
<ul style="list-style-type: none"> - Does not lack Jnanam but lacks benefit of Jnanam - Requires Nididhyasanam for Pratibandha Nivritti - Pratibandha Obstructs mental benefit of Knowledge - Works on Jnana Phala Nivritti 	<ul style="list-style-type: none"> - What Obstructs is Aham / Mama / Raaga / Dvesha - Works on Jnana Pratibandha Nivritti and Jnana Phala Pratibandha Nivritti - Jnana Phalam = mental Liberation

- Subtle difference between Uttama and Madhyama.

Aim of Nididhyasanam

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graph TD; A[Aim of Nididhyasanam] --> B[Jnana Pratibandha Nivritti]; A --> C[Jnana Phala Pratibandha Nivritti]; B --> D["- Madhyama<br/>- Considers he has no liberating Knowledge"]; C --> E["- Uttama"]
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Jnana Pratibandha Nivritti

- Madhyama
- Considers he has no liberating Knowledge

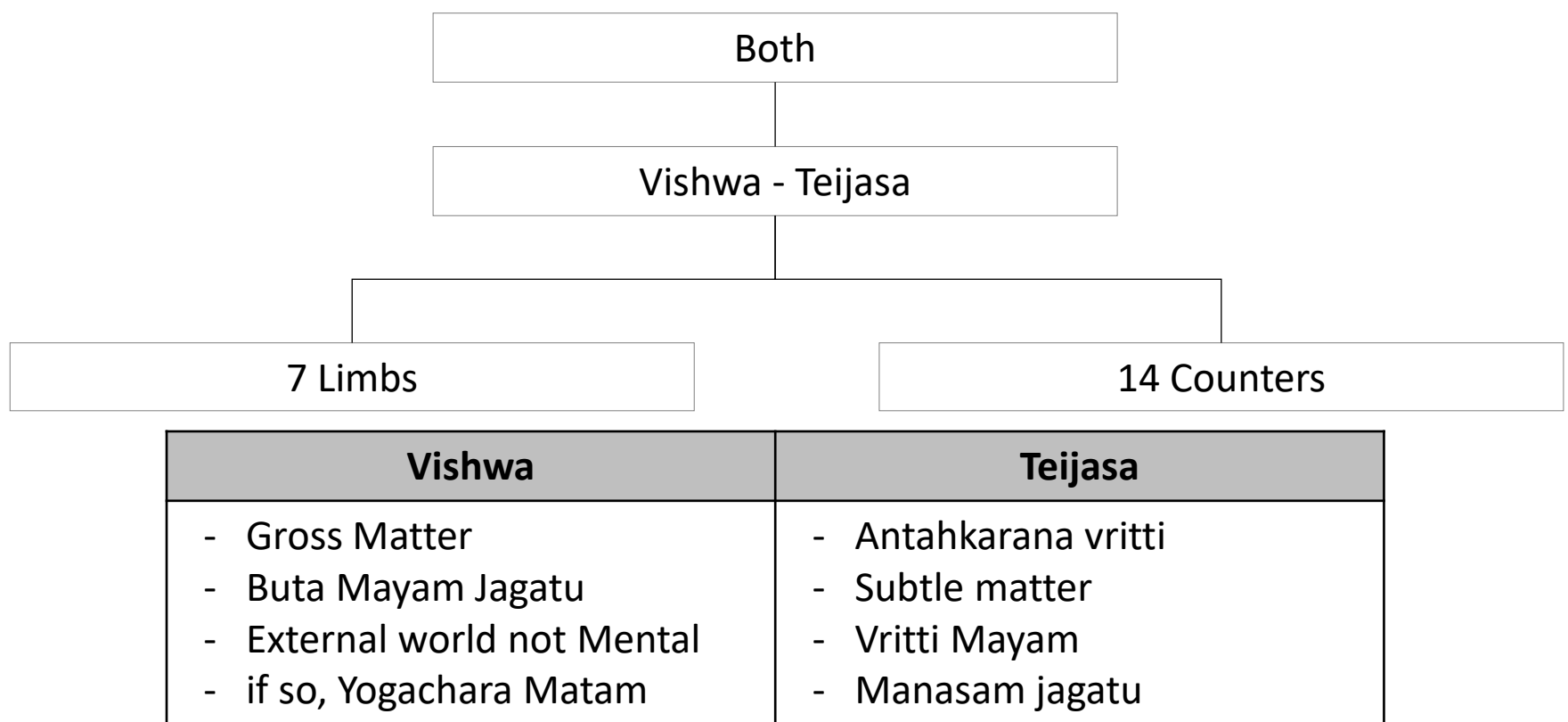
Jnana Phala Pratibandha Nivritti

- Uttama

(३०१) विश्वतैजसयोर्भेदः — विश्वस्योक्तानि सप्ताङ्गान्येकोन- विंशतिमुखानि च तैजसस्यापि सन्तीत्यवगन्तव्यम् । किन्तु इयानस्ति भेदः — विश्वस्याङ्गानि मुखानि चेश्वरसृष्टानि । तैजसस्य त्विन्द्रियदेवताविषयरूपत्रिपुट्यः शिरसाद्यङ्गानि च मनोमयानि । तैजसस्य भोगः सूक्ष्मः । भोगो नाम सुखदुःखाद्यनुभवः । यद्यप्यनुभवरूपे ज्ञाने स्थूलत्वसूक्ष्मत्वभेदो न सम्भवति। तथापि बाह्यशब्दादिविषयसम्बन्धात्साक्षाज्जायमानसुखदुःखादिसाक्षात्कारः स्थूल इत्युच्यते । मानसशब्दादिसम्बन्धाज्जायमानसुखदुःखादिसाक्षात्कारः सूक्ष्म इत्युच्यते । तथा च श्रुतिः — “स्थूलभुग्वैश्वानरः” (मा. अ०. ३) “प्रविविक्तभुक्तैजसः” (मा. अ०. ४) इति । “विश्वो हि स्थूलभुङ्गित्यं तैजसः प्रविविक्तभुक्” (मा. अ०. ५) इति च तैजसस्य भोगयोग्याः शब्दादयो मानसत्वात्सूक्ष्माः । तदपेक्षया विश्वस्य भोगयोग्याः शब्दादयो बाह्यत्वात्स्थूलाः । किञ्च विश्वो बहिष्प्रज्ञः । तैजसस्त्वन्तःप्रज्ञः । यतो विश्वस्यान्तःकरणवृत्तिरूपा प्रज्ञा बहिर्गच्छति । तैजसस्य प्रज्ञा न बहिर्गच्छति । तस्मात्तौ क्रमेण बहिष्प्रज्ञत्वेनान्तःप्रज्ञत्वेन च व्यपदिश्येते ।

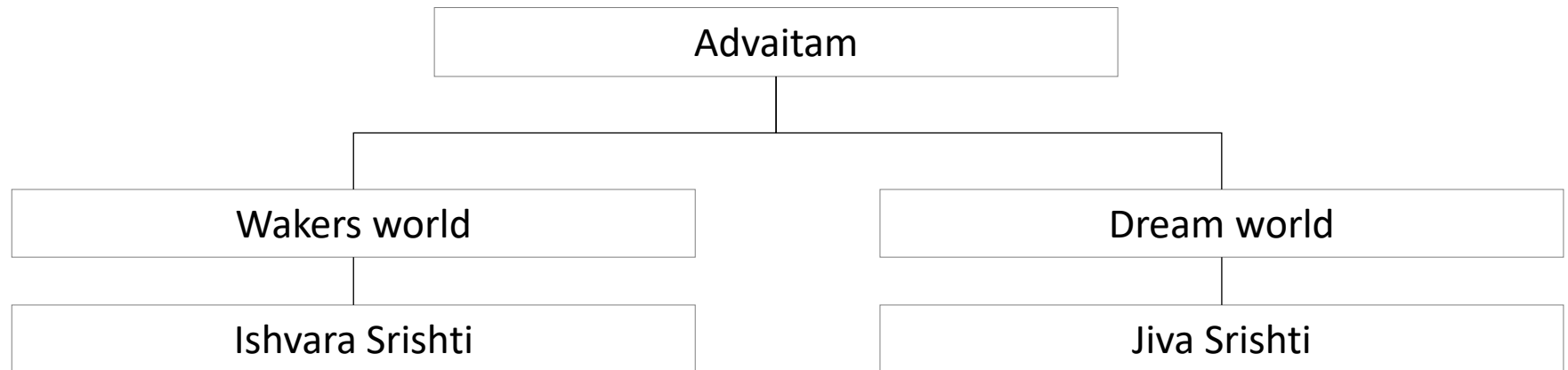
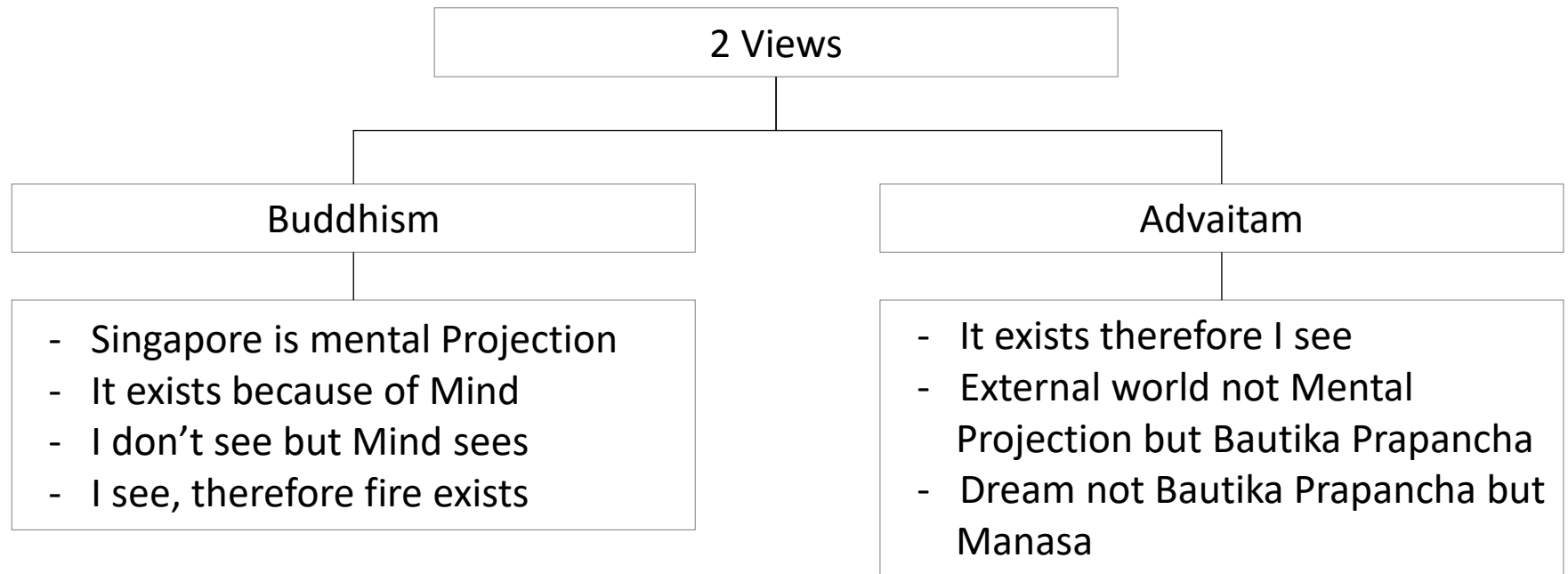
Incidental Information :

- What is Vishwa Teijasa difference?
- Waker Dreamer difference?



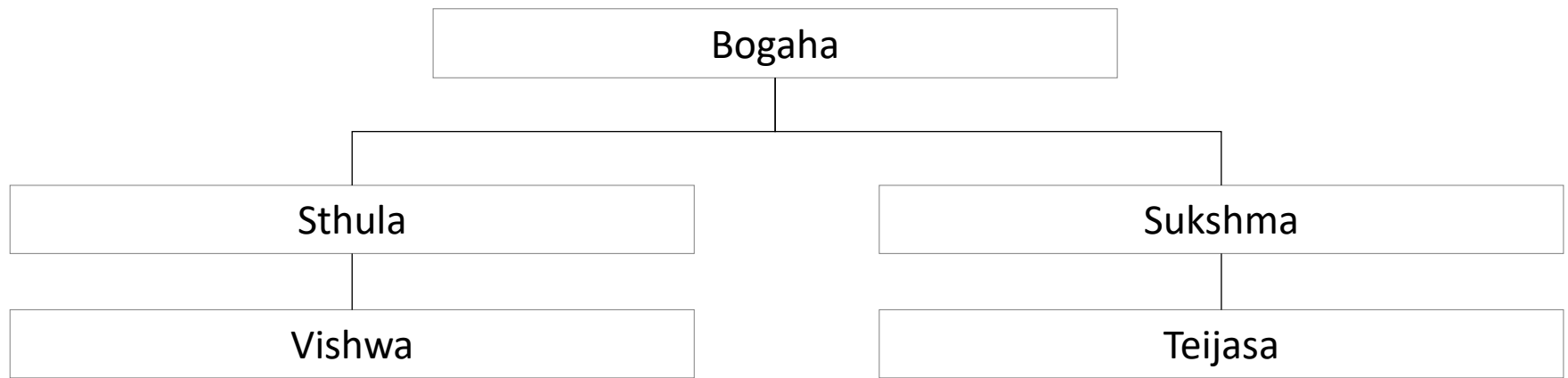
Brahma Sutra :

- Shankara Differentiates Yogachara Buddhism and Advaitam.



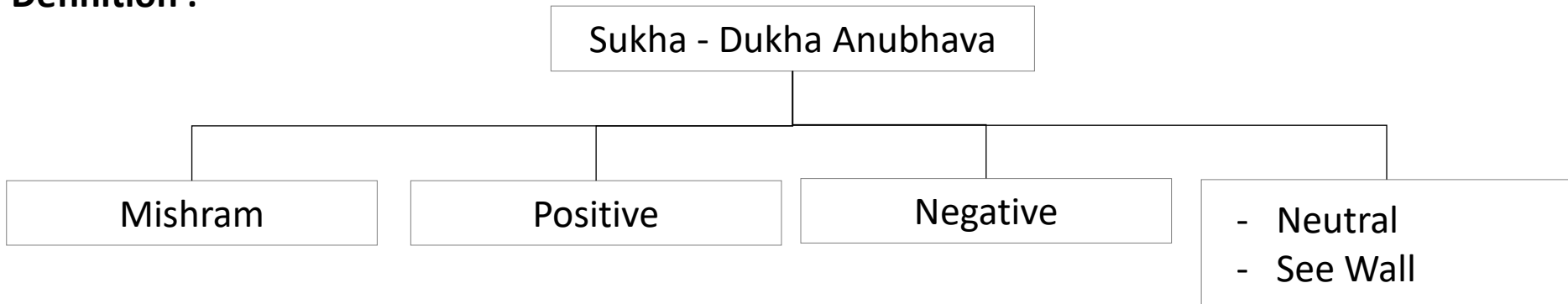
Adhyatmam	Adideivam	Adibutam
Indriya - Sense organs	Adhishtana Devata	Vishaya

- 7 Limbs and 14 Counters not Jiva mano Maya Srishti.
- Interaction Born experience of Sukham - Dukham is Different.



What is Experience?

Definition :



- Really Speaking Gross / Subtle experience - 2 Adjectives Gross / Subtle Can't Use

- **Bhoga = Experience = Name of One consciousness**
- **Experience = Jnanam = Chaitanyam = Bogaha**

- I Experience Pain = I am Aware of Pain = Bhoga
- Awareness = Chaitanyam = Kshetrajna

- **Chaitanyam can't have different Attributes.**

How can you add :

- 2 Attributes Sthula and Sukshma and Divide Bhoga into two

- **Make attribute wise Differentiation not Difference in Consciousness.**

- No Plurality of Bhoga - Chaitanyam but in Bhoga Vishaya
- Plurality of Consciousness is an Error.

- **Advaitam you Make into Dvaitam, Satyam**

- Nirgunam, you make into Sagunam
- 2 Bhogas are there means you Convert Advaitam Satyam into Dvaitam - Satyam and Say one is Sthula Bhoga other is Sukshma Bhoga

- **How can you make Nirguna Chaitanyam into Sagunam**

- **Never thought of this**

- It is Transferred attribute, Epithet
- Sthula, Sukshma Bhoga is only in the object of experience, Experiencer is one Jivatma or Paramatma, attributes of Object of Experience.
- We transfer to experience itself.
- Sthula Vishaya Bhoga, Sukshma Vishaya Bhoga is right expression
- Vishaya Gunaha - Bhoga Adhyastate

Experience :

- Gross
- When Object is Gross
- Grossness of object we transfer to experience

- Chaitanyam neither gross or Subtle
- Bahya - Vishaya Sambandha because of Association with external Object.
- What is Generated - Sakshatkara experience of Sukham or Dukham, called gross experience of Jagrat, Subtle experience of Dream.
- Actually it is Sthula Vishaya Bhoga, Sukshma Vishaya Bhoga
- Example : Water Day, Water coming Day, Day nothing to do with Water coming, not coming.
- Example : Gloomy Day / Happy Day not Gloomy or Happy.

Revision 238 :

- Mansa Shabda Sambandha - Gives Sukham, Dukham in dream.
- Sukshma / Sthula experience is a compromised term.

Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñah saptāṅga
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamah pādah || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntah prajñāḥ saptāṅga ekonaviṃśatimukhaḥ
praviviktabhuktaijaso dvitīyah pādah || 4 ||

The second quarter (Pada) is Taijasa whose sphere of activity is the dream-state, who is conscious of the internal world of Objects, who has seven limbs and nineteen mouths and who enjoys the subtle Objects of the mental world. [Mantra 4]

Mandukya Upanishad :

विश्वो हि स्थूलभुङ्नित्यं तैजसः प्रविविक्तभुक् । आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥ ३ ॥	viśvo hi sthūlabhuñnityaṃ taijasaḥ praviviktabhuk ānandabhuktathā prājñāstridhā bhogaṃ nibodhata 3
----------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------

Know these to be the three-fold experiences; Visva always experiences the gross sense-Objects, Taijasa enjoys the subtle world of objects and Prajna the blissful. [1 - K - 3]

Shabda, Sparsha external World	Internal World
<ul style="list-style-type: none"> - Has gross existence - Available for - Physical world - Waker is extrovert - Has to contact external world - Vishwa - Bahish Pragyā, Chidabasa - Chidabasa of waker does not remain within Body in waking state, travels outside <p>Dakshinamurthy Stotram :</p> <ul style="list-style-type: none"> - 4th Verses - Nana Chid - Jnanam = Chidabasa Vritti of Jnani 	<ul style="list-style-type: none"> - Dreamers experience - Has Subtle existence - Not Available for others - Antah Pragyā, Teijasa - Antah Vritti Pragyā, Chidabasa - Chit is all pervading, going out or not w.r.t Chit Abhasa only - Teijasa Chidabasa can't go out, all doors closed (Eyes, ears, nose, tongue, skin – Indriyams passive condition)

- 2 Referred in Mandukya extrovert, Introvert Pragyah.

2 Layers of Triputi :

- Vishwa / Virat / A Kara
- Teijasa / Hiranyagarbha / U Kara

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

(३०२) तैजसः, हिरण्यगर्भः, उकारः, इत्येतेषामभेदचिन्तनम् — यथा विश्वविराजोरभेदस्तथा तैजसहिरण्यगर्भयोरभेदो ज्ञेयः । तैजसस्योपाधिः सूक्ष्मः। हिरण्यगर्भस्योपाधिरपि सूक्ष्मः । तस्मात्तयोरैक्यं बोध्यम् । तैजसहिरण्यगर्भयोरेकत्वं निश्चित्य अ०ङ्कारस्य द्वितीयमात्रया उकारेण सह तयोरभेदं चिन्तयेत् । अ०त्मनश्चतुर्षु पादेषु द्वितीयः पादस्तैजसः । ब्रह्मणो द्वितीयः पादो हिरण्यगर्भः । अ०ङ्कारमात्रासु द्वितीया मात्रा उकारः । द्वितीयत्वं त्रयाणामेषां समानधर्मः । तस्मात्त्रयाणामैक्यं चिन्तयेत् ।

There is oneness between

Vishwa / Virat / A - Kara

Teijasa / Hiranyagarbha / U
- Kara

Pragnya / Antaryami / M -
Kara

- Jneyaha - Upasyaha

Equated

Mandukya Upanishad

- Vishwa - Virat
- Micro - Macro
- Sharira - Trayam
- Micro - Macro Aikyam

Taittiriya Upanishad

- Panchakosha and Prapancha
- Remove
- Annamaya - Annam
- Pranamaya - Prana
- Tad Eka Sloka Bavati
- Aikya between Micro - Macro

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य तस्माद्वा
एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
तेनैष पूर्णः स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
सामोत्तरः पक्षः । आदेश आत्मा ।
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा
तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā
etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ |
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
sāmottaraḥ pakṣaḥ | ādeśa ātmā |
atharvāṅgirasah pucchaṁ pratiṣṭhā
tadapyeṣa śloko bhavati || 2 ||

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it.[2 - 3 - 2]

There is a Common Centre in between

Micro

Macro

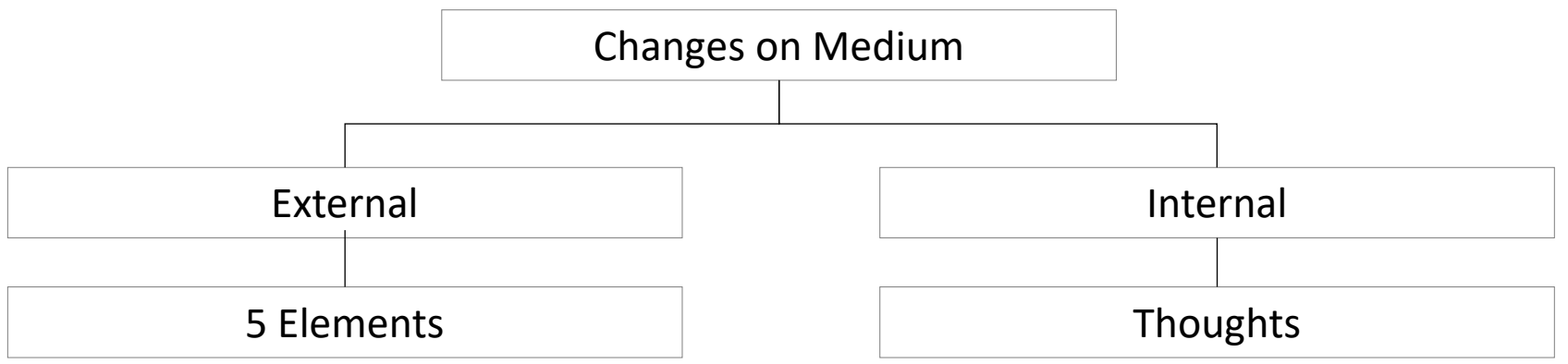
- **Micro Macro are Upadhis of expression of Chaitanyam.**
- **Vishwa / Virat / Teijasa / Hiranyagarbha / Pragnya / Antaryami are names of one Consciousness, different expressions.**

What is life according to Vedanta?

- Expression of one Consciousness through Matter medium is life

Chaitanyam	Expressions
- Satyam	- Mithya - Medium

- Since medium is of lower order of reality, Consciousness need not under go any change at all.
- Vivarta Upadana Karanam
 - Gold - Ornament
 - Water - Wave - Ocean
 - Dreamer - Waker
- No Change (Parinama)
- Example : Milk to Curd - Whatever be the expressions, different Raaga / Dvesha's
- Consciousness, Kshetrajna - One in Myriad forms, without undergoing change.



Gita - Chapter 3 :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

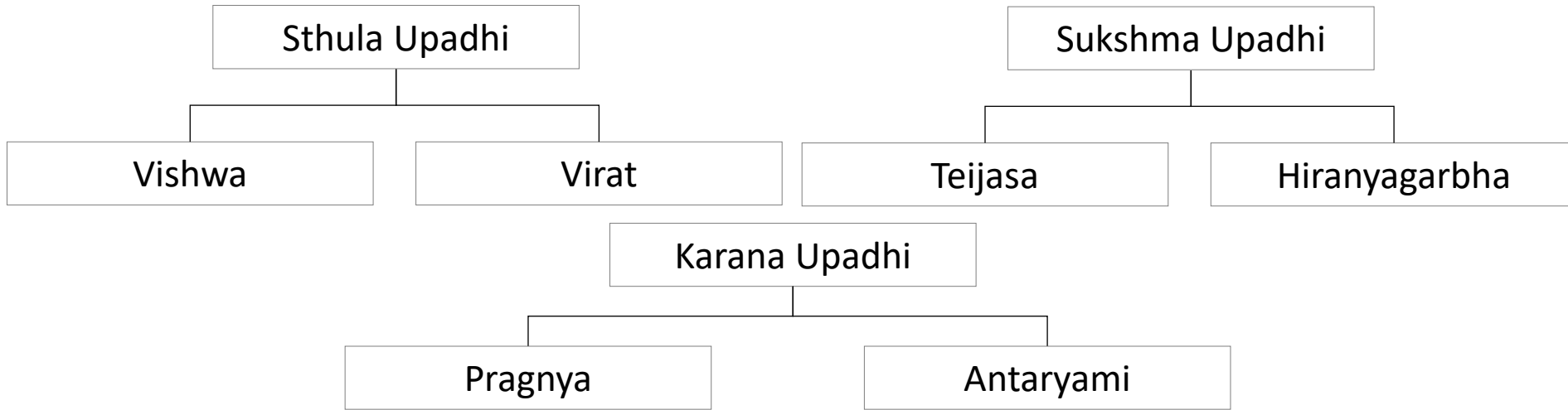
इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

**indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||**

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Essence of Vedanta :

- **Aham Akarta, Abokta**
- **Aham Nitya Shuddha, Mukta, Bukta, Chaitanya Svarupa Asmi**
- Upadhi = Medium of expression



- Because of Similarity, in gross, Subtle, causal Natures, Aikyam Bodhyam, note, Nishchitva.
- Next turn to Ohamkara - Bring Ukara to Teijasa and Hiranyagarbha.

Consolidates :

- Teijasa / Hiranyagarbha / Upadhi - Dwitiya pada
- Sadrusham commonness - Samana Dharma Mentioned in Mandukya is : Utkarshatvam Ubayakaravt.....

ND Keeps this Aside :

- Says common element is Samanyatvam.

तैजसहिरण्यगर्भयोरेकत्वं निश्चित्य ओङ्कारस्य द्वितीयमात्रया उकारेण सह तयोरभेदं
चिन्तयेत्। अात्मनश्चतुर्षु पादेषु द्वितीयः पादस्तैजसः । ब्रह्मणो द्वितीयः पादो हिरण्यगर्भः ।
ओङ्कारमात्रासु द्वितीया मात्रा उकारः । द्वितीयत्वं त्रयाणामेषां समानधर्मः ।
तस्मात्त्रयाणामैक्यं चिन्तयेत् ।

- Method of Nirguna Brahma Upasana for Madhyama Adhikari who thinks his knowledge is incomplete, and who removes obstacles to claim Jnanam is complete knowledge.
- Guru teaches as complete knowledge
- Shishya thinks it as partial knowledge.

Solution : Nirguna Brahma Upasana

- If Shishya thinks knowledge is incomplete, then Nirguna Upasana will become difficult.
 - Aham Brahma Asmi = Fact
 - I will wonder, why repeat a fact.

3 Buildings - 4 Storeys of Upasana :

- 1st Building : Vishwa / Teijasa / Pragya / Jeeva Sakshi
- 2nd Building : Virat / Hiranyagarbha / Antaryami / Brahman
- 3rd Building : Ohmkara building A / U / M - Amatra
- My Job = Climb down 4 levels
 - 1st Level = V / V / A - Matra - Seen
 - 2nd Level = T / H / U - Matra - Seen
- Equate Layer of Layer with Ishvara and Ohmkara - See oneness of all 3.

Topic 303 :

(३०३) प्राज्ञः, ईश्वरः, मकारः, इत्येतेषामभेदचिन्तनम् —प्राज्ञमीश्वररूपं जानीयात् । प्राज्ञस्य कारणशरीरमुपाधिः । ईश्वरस्यापि कारणमेवोपाधिः । ईश्वरः प्राज्ञश्च पादेषु तृतीयौ । ओङ्कारस्य तृतीया मात्रा मकारः । त्रिष्वेतेषु तृतीयत्वस्य समानधर्मत्वात्तेषामैक्यं चिन्तयेत् । सोऽयं प्राज्ञः ‘प्रज्ञानघनः’ भवति । यस्मात् जाग्रत्स्वप्नयोर्यावन्ति ज्ञानानि स्थितानि तानि सर्वाणि सुषुप्तौ घनीभवन्ति, अविद्यामात्ररूपतां भजन्तीति यावत् । तस्मात्प्राज्ञः ‘प्रज्ञानघनः’ इत्युच्यते । अयं प्राज्ञः ‘अानन्दभुक्’ इति श्रूयते । “अानन्दभुक् प्राज्ञः” (मा. अा. ५) यतोऽयं प्राज्ञोऽविद्यावृतमा नन्दं भुङ्क्ते ततः ‘अानन्दभुक्’ इति व्यपदिश्यते । विश्वतैजसयोरिव प्राज्ञस्यापि भोगे त्रिपुटी वर्ण्यते — चैतन्यप्रतिबिम्बसहिताविद्यावृत्तिरध्यात्मम्, अज्ञानावृतस्वरूपानन्दोऽधिभूतम्, ईश्वरोऽधिदैवमिति । इत्थं विश्वो बहिष्प्राज्ञः । तैजसोऽन्तःप्राज्ञः । प्राज्ञः प्रज्ञानघनश्च भवति ।

- 3rd level = P / A / Makara
- Pragnya seen identical with Ishvara

- **Praynya is name of Chaitanyam**
- **Negate everything, what remains is Chaitanyam**

- Medium of expression which obtains in Sushupti Avastha.
- Ishvara also is Chaitanyam, expressed through Karana Prapancha.
- Ishvara obtained in Maha Sushupti, Pralayam, Cosmic sleep, Beejatma, seed.

Karana Prapancha :

- Upadhi
- Maya

Karana Sharira :

- Avidya
- Both are 3rd Pada Ohmkara - 3rd Matra
- All 3 have common feature, all are 3rd from top.

Mandukya Upanishad - Samana Dharma :

- Videha Apiterva Tritiyasya

Mandukya Upanishad :

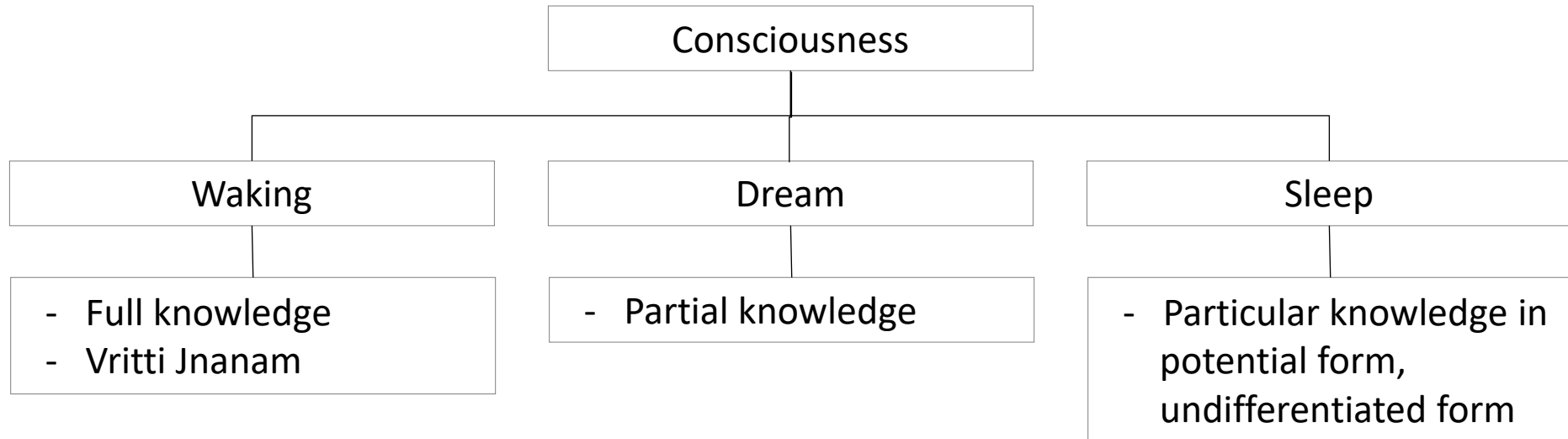
त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ ५ ॥

triṣu dhāmasu yadbhojyaṁ bhoktā yaśca prakīrtitaḥ |
vedaitadubhayaṁ yastu sa bhuñjāno na lipyate || 5 ||

One who knows both the experiencer and the experienced, just as they have been described so far, as associating with the three states of consciousness, he is not at all affected even when he is experiencing (Enjoying) the respective objects of the three states. [1 - K - 5]

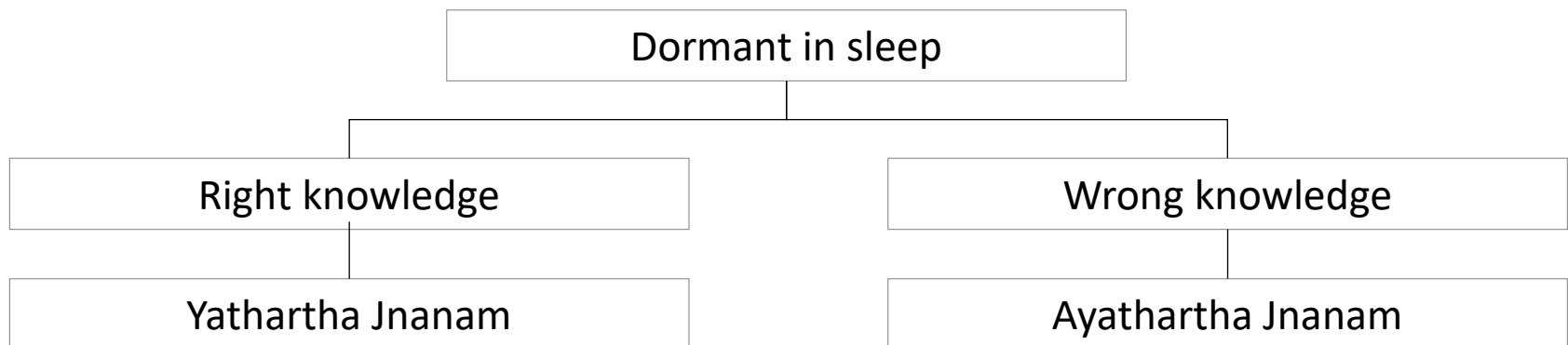
ND :

- Gives commentary on this Verse undifferentiated
- Sleeper = Pragyana Ghana = Mass of consciousness.



• **Sleep is not pure Nirguna Chaitanyam but Vritti condensed condition.**

- Knowledge Does not disappear, if so, I have to start LKG on getting up.
- Pragyana Ganaha not Nirguna Chaitanyam but Saguna Chaitanyam in undifferentiated form.
- Vigyana Ghana - In Meitreyi Brahmanah is Nirguna Chaitanyam.
- In Waking and dream Particular knowledge and experience is there.



- Ghani Bavati, Condensed to me

Undifferentiated Mass - Pragyana Ghanaha

- Avidya
- Karana Shariram

- Moola Avidya
- Karana Prapancha

- Bhajanti = Becomes sleeper is Prangya Ghanaha as mentioned in Mandukya.
- Ayam Pragnya - Ananda Bhuk iti Srutyate

- **Sleeper is known as experiencer of Brahma Ananda.**
- **It does not have Vishaya Ananda**
- **Sense Pleasures Absent in Deep Sleep State and we are happy Also**

What is Proof that we are happy?

- Every Body Loves to go to Sleep
- Nobody wants to come out of Sleep.

Vivekachudamani :

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsusuptau nirviṣaya ātmānando'nubhūyate |

śrutiḥ pratyakṣamaitibhyamanumānaṁ ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

- In Sushupti we have Ananda Anubhava, No Sense Objects, Pleasures.
- Hence it has to be Brahma Ananda only or Atma Ananda Reflected in Karana Shariram.

Mandukya Upanishad :

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ ५ ॥

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One who knows both the experiencer and the experienced, just as they have been described so far, as associating with the three states of consciousness, he is not at all affected even when he is experiencing (Enjoying) the respective objects of the three states. [1 - K - 5]

- Experienced of Ananda enclosed within Avidhya Shariram or Avidya Pratibimbata Ananda Bunkte.

Therefore Called Anandabuk :

- Accept Bogaha - No experience possible without Triputi.
- Experiencer, experiencing medium, experienced Object.
- Ananda Bhoga is there, there must be Bokta and Bhogya Karanam.

All 3 Are there in Sushupti :

- Sushupti is Savikalpaka Avastha
- Generally we say it is Nirvikalpa Avastha - Not real
- Sleep is Savikalpa, in potential form.
- Potential Savikalpa called Nirvikalpa Avastha not real but Pseudo.

- Therefore Nirvikalpa Samadhi also Pseudo, not real, State in which Vikalpa is Dormant.
- Samadhi has nothing to do with Nirvikalpa Atma
- **Atma is eternally Nirvikalpam in all States**
- Therefore, gain Advaita Jnanam, not in Nirvikalpaka Avastha but in Jagrat through Shastras.
- Nirvikalpaka Samadhi Mistaken as Advaitam.
- It is only Avyakta Dvaitam
- Go to Samadhi, Don't believe this is Pramanam - Vishwa Teijasa....

Definition of Triad :

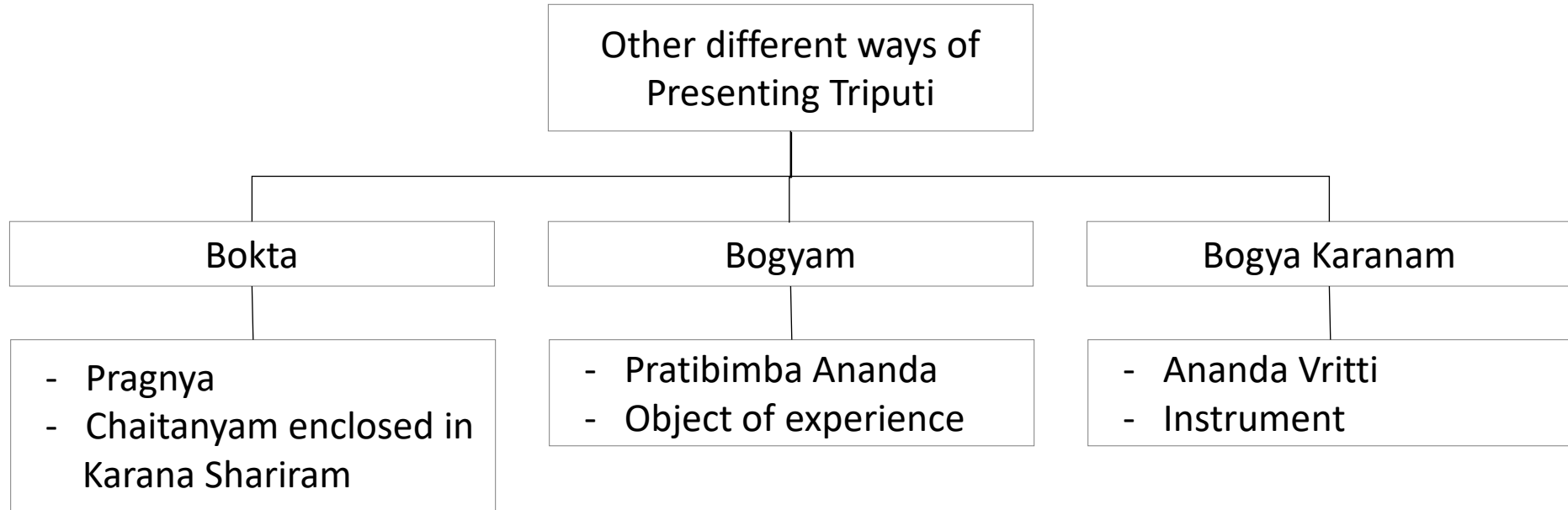
i) Adyatmam :

- Chaitanya Pratibimba Sahita Avidya vritti is Adyatmam experienter

ii) Adibhutam :

- Ajnana Avruta Svarupaha is Adibutam, object of experience = Adibutam.
- This is Ananda enclosed or reflected in Avidya.

iii) Adideivam = Ishvara at Macro Level :



Kaivalyo Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet ।
tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ ॥ 18॥

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms..
Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

- I Turiyam am different from Triputi in Jagrat, Svapna, Sushupti Avastha.

Vishwa	Teijasa	Pragya
Bahish Pragnya	Antah Pragnya	Pragnyaya Ghanaha

Topic 304 :

(३०४) विश्वादीनां त्रयाणामेकत्वम्, तुरीयस्येश्वरसाक्षिणाभेदं च चिन्तयेत् —

- Vishwa, Teijasa, Pragnya are seemingly different because medium of expression is different.
- Sthula, Sukshma, Karana Upadhi are Different

Upadhi Bheda	Upahita Chaitanya Bhedaha Nasti
<ul style="list-style-type: none">- Sharira Trayam- Bahish Pragnya, Antah Pragnya, Pragyana Ghanaha are 3 Different names, refers to 3 Sharirams but Pragnya is Common to all	<ul style="list-style-type: none">- Enclosed Consciousness is one and the same- Turn attention to Pragnya, Chaitanyam, Consciousness Principle which continues in Jagrat, Svapna, Sushupti Sphutara... (Dakshinamurthy Stotram)

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ ।
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

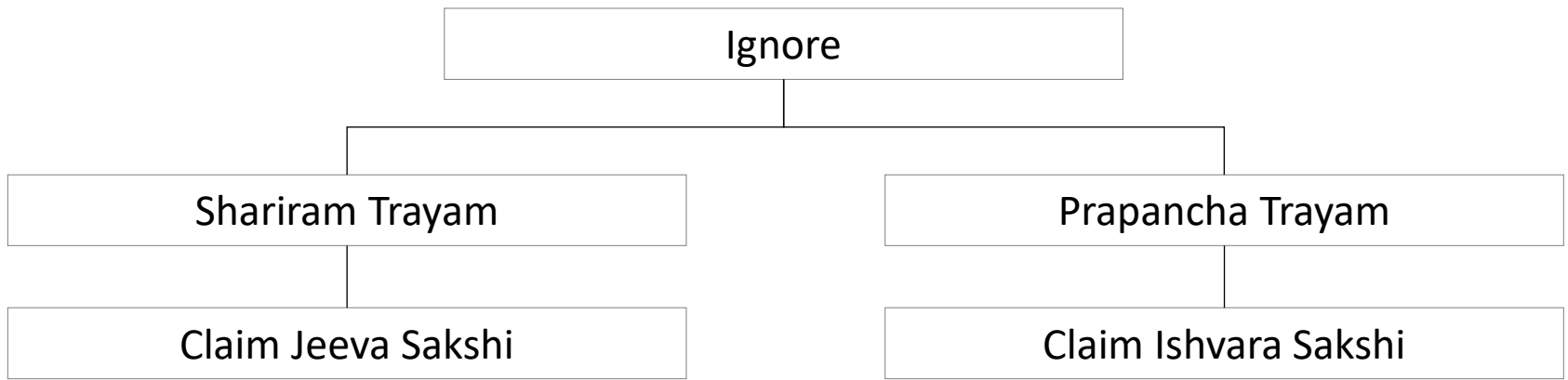
- Turn attention to Non-variable consciousness.
- Remember 5 Features = Not Part, Independent
- If you ignore medium, You will realize Consciousness is same
- That Consciousness is Named Turiyam

- **Vishwa is Turiyam - if you ignore Sthula Shariram**
- **Teijasa is Turiyam - if you ignore Sukshma Shariram**
- **Pragnya is Turiyam - if you ignore Karana Shariram**

- I am Turiyam if i ignore incidental, Physical, Subtle, Causal Body.
- I am Turiyam all the time to become Turiyam it is not necessary to go to any Avastha.
- I am all the Time, in All Avasthas, Turiyam but I can Claim, Turiyam only in Jagrat
- Ignore Shariram Arrive at Jeeva Sakshi = Nirguna Jeeva

- **Having Arrived at Jeeva Sakshi, I should claim I Jeeva Sakshi am Non-different from Ishvara Sakshi.**

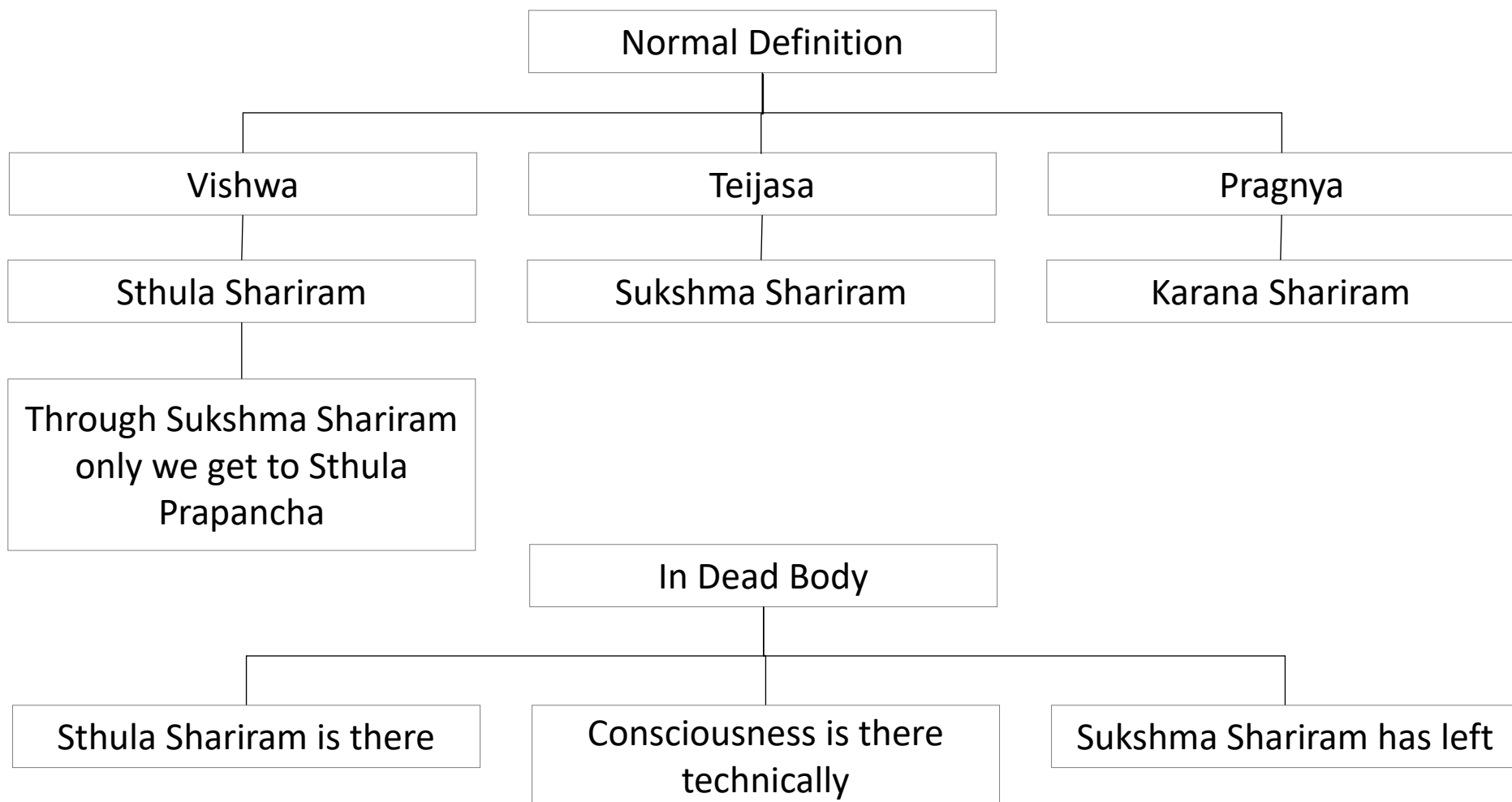
- While Claiming Ishvara Sakshi, ignore Prapancha Trayam associated with Ishvara Sakshi.



- Vishwa Adhishtana Trayam Ekatvam
- Vishwa / Teijasa / Pragnya Ekatvam
- By ignoring the Sharira Trayam, By Disidentifying, you are in the Lap of Turiya Chaitanyam.
- Moment you identify with Ahamkara, Mamakara, Family worries come.
- Ignoring means Transcending Ahamkara and Mamakara Synonym of Samsara, come to Turiyam Jeeva Sakshi (Tvam Pada Lakshyartha)
- Ishvara Sakshi Tat Pada Lakshyartha by Bhaga Tyaga Lakshana.
- Do Abheda Chintanam Upasana and Nididhyasanam are Overlapping.
- This is Jnanam.

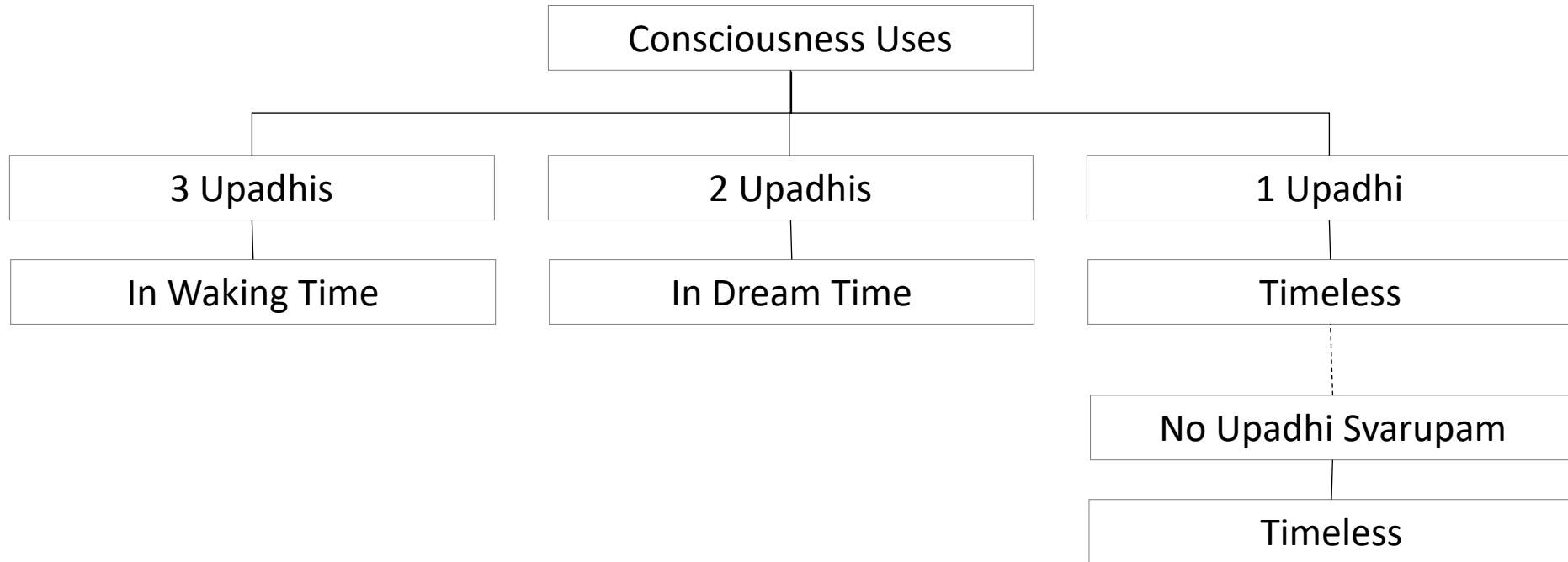
इत्थं विश्वादीनां त्रयाणां मिथो भेद उपाधिप्रयुक्त एव । विश्वस्य स्थूलं सूक्ष्मज्ञानं चेति त्रयमप्युपाधिः, तैजसस्य सूक्ष्मज्ञानं चेति द्वयमुपाधिः, प्राज्ञस्याज्ञानम् एकमेवोपाधिः । इत्थमुपाधीनामाधिक्यन्यूनत्वाभ्यां त्रयाणां भेदेऽपि वस्तुतः स्वरूपेण न भेदः । विश्वतैजसप्राज्ञेषु त्रिष्वनुगतं चैतन्यं परमार्थतः उपाधित्रयासम्बद्धमवतिष्ठते । त्रयाणामुपाधीनामधिष्ठानं तुरीयम् । तद्वि न बहिष्प्रज्ञम् । नान्तःप्रज्ञम् । न प्रज्ञानघनम् । न कर्मेन्द्रियाणां ज्ञानेन्द्रियाणां वा विषयः । न बुद्धेर्विषयः । न कस्यापि शब्दस्य विषयः । एतादृशं तुरीयं परमात्मनश्चतुर्थपादात्मकेश्वरसाक्षिरूपशुद्धब्रह्मस्वरूपं जानीयात् ।

- **Difference between Vishwa, Teijasa, Pragnya is Superficial Caused by Medium of experience.**
- Consciousness continues to be the same all the time
- ND gives now revised definition of Vishwa / Teijasa / Pragnya



- Consciousness can reach Sthula Shariram only through Sukshma Shariram.
- Consciousness is all Pervading
- Consciousness can't bless dead body with Consciousness because it requires Sukshma Medium, Karana Medium.
- Technically Body has consciousness but Practically Unconscious.
- Original Consciousness → Karana Shariram → Sukshma Shariram → Sthula Shariram.

Vishwa	Teijasa	Pragya
<ul style="list-style-type: none"> - Employs 3 Bodies - Consciousness functions through 3 Sharirams 	<ul style="list-style-type: none"> - Employs 2 Bodies - Consciousness functions through 2 Sharirams 	<ul style="list-style-type: none"> - Employs one body - Consciousness function through 1 Shariram



- Consciousness does not undergo any change

• **Difference Among waker, Dreamer, Sleeper is at Level of Upadhi, Medium of Transaction.**

- Consciousness can't get connected with Anyone
- Relationship between consciousness and matter has to be Presented technically. 3492

What is Relationship between Consciousness and Matter?

- Consciousness is an independent Principle not part, Product, Property of matter.
- Consciousness can't be related to Matter
- No Relationship is ever Possible

2 Reasons :

i) Higher Order of Reality Paramarthikam :

- Matter is Lower order of Reality
- Vyavaharikam and Pratibhasikam
- **Orders of reality different, hence no Relationship**

ii) Asangaha :

- Consciousness by nature is Asanga
- Like space and hand, Can't get connected
- **Without connection consciousness forms reflection in a peculiar Matter**
- **Satya Anruta Mithuni Karana Sambandha**
- Will get connected but not affected by Connection
 - Waker - Dreamer
 - Rope - Rope Snake
 - Ghost on Post
 - Mirage water - Sand

- In Real connection, Consciousness will get Affected

• **Consciousness does not get Affected by Changes in Matter**

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

- Only seeming transformation, no Real Transformation.

• **Waker is seemingly Connected with 3 Upadhis Sthula, Sukshma, Karana**

- Turiyam seemingly connected with 3 Sharirams, Mediums
- Vishwa - 3 Upadhis
- Teijasa Associated with - 2 Upadhis
- Pragnya - 1 Upadhi Agyanam

• **Really consciousness not connected with any Shariram**

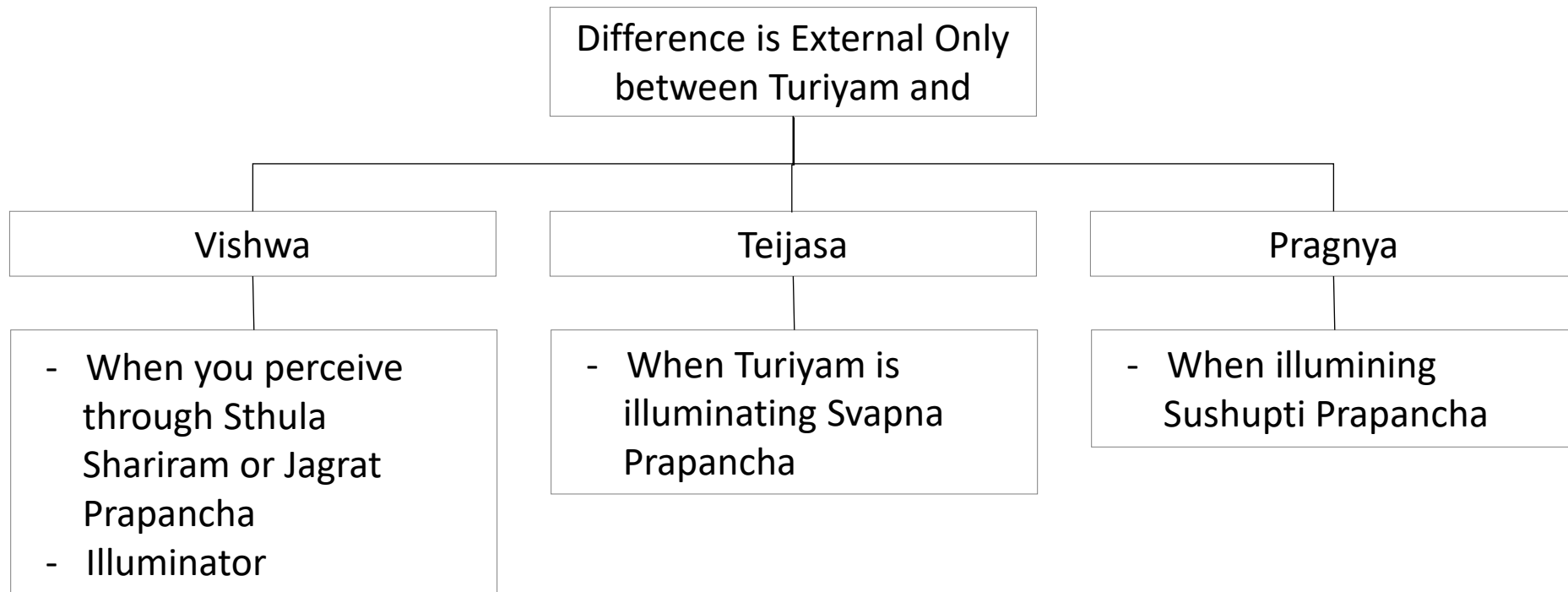
- Real nature being Unconnected, it is called Nir-Upadhika

Seemingly it becomes Sophadika in 3 Avasthas :

- **To become Niruphadika, No need to do anything except Understanding Sophadhikam is Seeming Sophadhikam.**
 - **I am always really, Nir-upadhikam, I do not become Vishwa, Teijasa, Pragnya.**
 - **I Appear as Vishwa, Teijasa, Pragnya, factually, I am Turiyam all the time**
 - **This understanding is liberation, Moksha**
- Liberation Does not require any process other than Understanding.

Revision 240 :

Topic (304) :



- Name of Turiyam alone is Different
- Turiyam is Turiyam all the time, Relationless, Connectionless Chaitanyam.
- Names change when Prapanchas change
- When I illumine Jagrat Prapancha, I don't have any Sambandha or Relationship with Jagrat Prapancha

• I am Relationless Turiyam all the time - Named as Vishwa, Teijasa, Pragnya for communication.

- Recognizing this fact is Purpose of Mandukya Upanishad.

i) Trishu Anugatam Chaitanyam Paramartata :

- Even when you call Vishwa, at that time also I am Turiyam
- Paramartata

ii) Vishwa need not become Turiyam through a process

iii) Vishwa has to only understand :

- Vishwa Status is superimposed Status.
- Even when Superimposed Status is there for me, I am Turiyam

• Wisdom alone Makes me Turiyam

- Wisdom is only by Understanding not by becoming
- Trishu Anugatam Paramartata...

- **I don't have connection with Shariram Trayam or Prapancha Trayam**
- **If there is a Connection, have to Practice disassociation.**

Mistake by Student :

- **Now I am Associated with Sthula Shariram, therefore not Turiyam**
- To become Turiyam, I must dissociate myself from Sthula Shariram, Sukshma, Karana Sharirams.

Vedanta :

- You are never associated Really with 3 Sharirams
- It is seeming Association, not real
- I am disassociated all the time
- Do not have to go to 4th State Turiyam for Disassociation.

- **In Jagrat Avastha itself, I am dissociated**
- **This understanding is called Turiya Jnanam**

Upadhi Traya Asambuddham :

- I do not have connection with any Upadhis at any time
- I am free from all Upadhis all the time
- **Similarly, I need not become thoughtless because I am dissociated from all thoughts when they are there.**
- I am thoughtless, Bodyless, Jagatless even when they are Around.

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Understanding is Adhishtana Sakshatkara not mystic experience.
- Understand, I am dissociated with the world all the time
- Asambuddham Avastishtate Substratum of all Upadhis is Turiyam.

What is definition of Turiyam?

- Turiyam = Na Antap Pragnyam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghaṇam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

i) Na bahish Pragnyam :

- Prathama Pada, I am not waker in waking state
- Wakerhood is Superimposition on me the Turiyam.

ii) Na Antaprajnyam :

- Not Dreamer
- Dreamer hood is a status Superimposed on me, Turiyam.

iii) Na Ubayata Pragnyam :

- Not Mixture of Jagrat and Swapna

iv) Na Pragyana Ghanam :

- Not Sleeper
- Sleeper hood is Superimposed on me, Turiyam

v) Adrishtam :

- Not Jnana Indriya Vishayam

vi) Agrahyam :

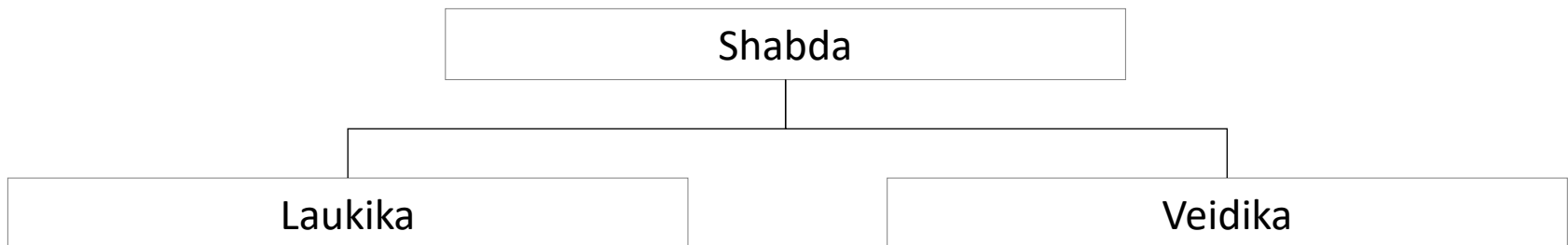
- Not object of Karma Indriyas

vii) Achintyam :

- Na Buddher Vishaya not object of Intellect
- Buddhi Abodhyam Buddher Drk in Vichara Sagara - Dhyana Slokam

viii) Avyapadeshyam :

- Na kashyapi Shabdasya Vishaya.



- Shabdasya Nivartakaha....

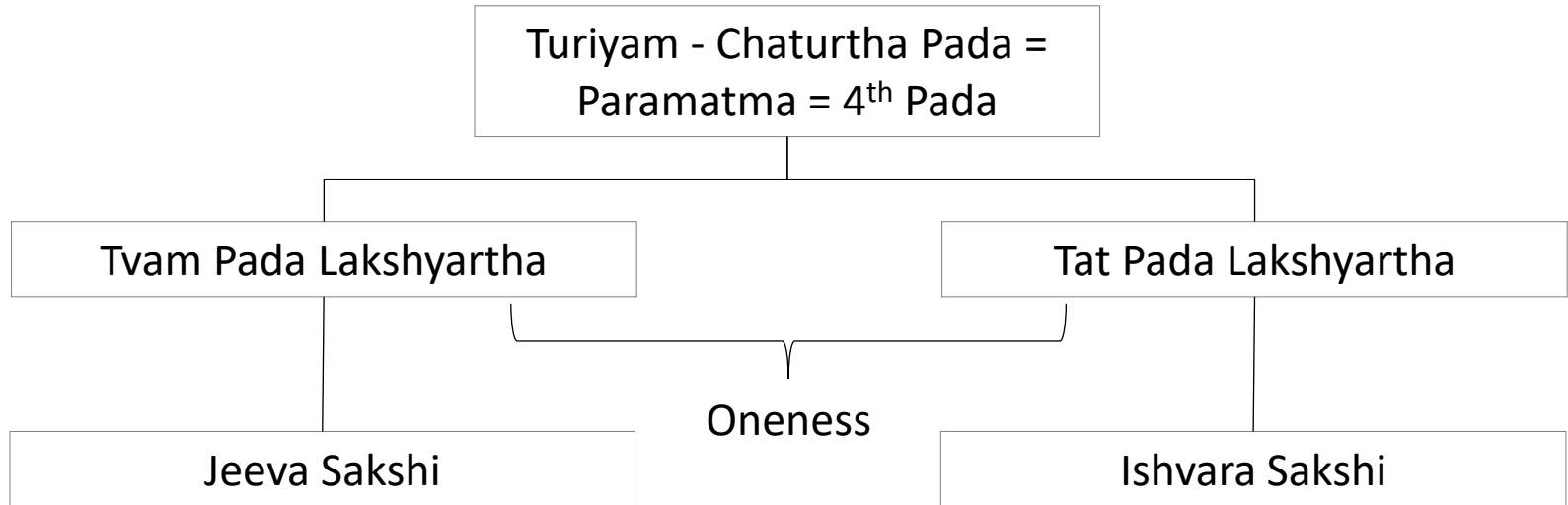
Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

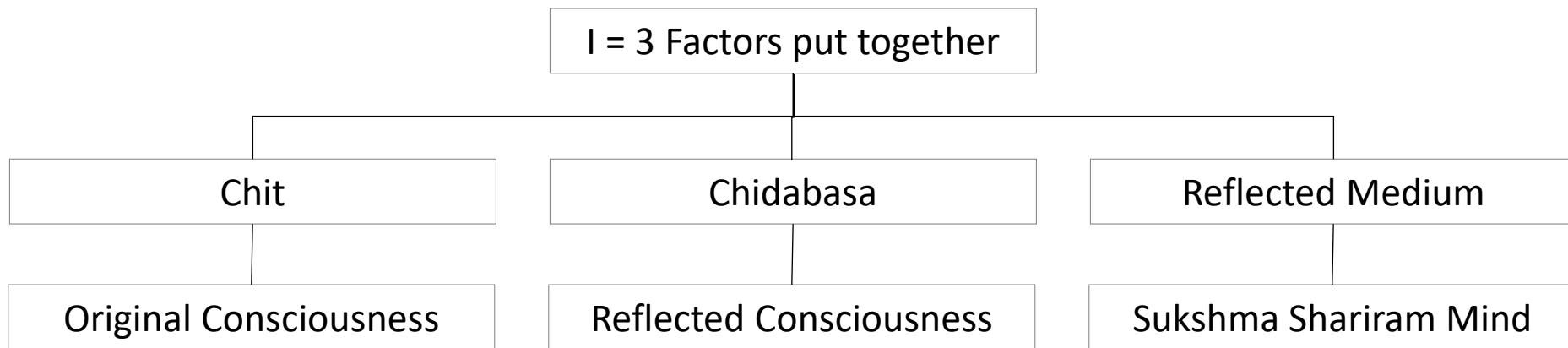
yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

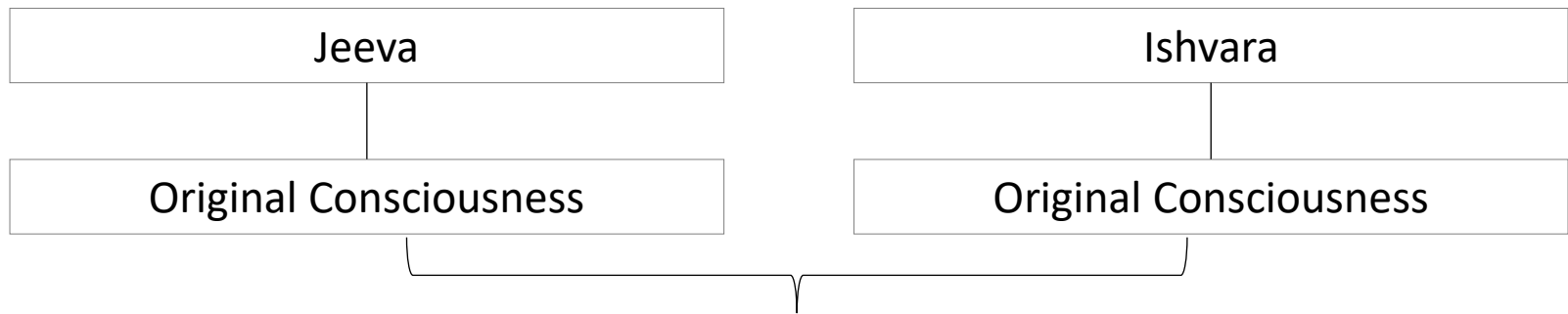
- Yad Vacha Na Anabdutham.



- Shuddha Brahma Svarupam, not Chidabasa.
- I am Turiyam, not Body, or Chidabasa
- Chidabasa and Chit Mixed together in Meaning of I



- If anyone missing, Non-experience, can't Say I
- Mind and Reflected Consciousness - Alone without Chit no use
- Reflected Medium and Reflected Consciousness - Without - Original Consciousness - Can't exist.
- Original Consciousness and Reflected Consciousness - Without - Reflected Medium - No use
- All 3 Together = word I
- Exclude located Reflected Medium and Reflected Consciousness
- **Use Reflected Consciousness, exclude Reflected Consciousness, Jiva claims Original Consciousness, alone as identical with Original Consciousness - Component of Ishvara.**



- Identical, called Brahman
 - Akhanda Chaitanyam - Claiming this is called Nirguna Brahma Upasanam
- Claim I am unlocated Original Consciousness, Brahman.

Topic 305 (Important Verse) :

(३०५) द्विस्वरूपस्यात्मनो द्विस्वरूपेणोङ्कारेणाभेदं अात्मपादानामोङ्कारमात्राणां चाभेदं चिन्तयेत् — इत्थं परमार्थरूपमपरमार्थरूपमित्यात्मनो द्विविधं स्वरूपमुक्तम् । तत्र त्रयः पादा अपरमार्थस्वरूपम् । तुरीयः पादः परमार्थस्वरूपम् । अात्मन इवोङ्कारस्यापि स्वरूपद्वयमस्ति। अकारोकारमकारात्मकमात्रात्रयरूपाण्यक्षराणि अपरमार्थस्वरूपम्। मात्रात्रयव्यापकम्, अस्तिभातिप्रियरूपमधिष्ठानचैतन्यं परमार्थस्वरूपम्। ओङ्कारस्य परमार्थस्वरूपं श्रुतौ 'अमात्रः' इति शब्देनव्यपदिश्यते। “अमात्रश्चतुर्थोऽव्यवहार्यः” (मा. अा. १२) इति ।

- Same teaching presented in Different manner.

Jiva	Paramatma
<ul style="list-style-type: none">- Vyashti- Micro- Teijasa- Pragnya	<ul style="list-style-type: none">- Samashti- Macro- Hiranyagarbha- Ishvara

• Features of Micro, Macro widely Different at 3 Levels, Prominent.

- Oneness only at one level, Original Consciousness level, not Prominent
- Original Consciousness has no parts - Micro - Macro

- **Why we focus on Non-Prominent oneness? Over exaggerate Non-difference?**

- Most of Vyavahara done by Vishwa, Teijasa, Pragya in Duality.
- Aware of differences throughout Life, as Original Consciousness no Vyavahara.
- How Vedanta suppresses Prominent differences and Over highlights Non-difference?

Vedanta asks a Question - What is Degree of reality?

3 Levels	One Level
<ul style="list-style-type: none">- Vyavaharikam- Apramartika- Mithya- Bheda	<ul style="list-style-type: none">- Paramartikam- Satyam- Abheda

- **Appreciate 2 Different orders of Reality to understand Vedanta Satyam - Mithya.**

- Sankhya, Yoga Don't Accept Degree of Reality

- **Without understanding Degree of Reality, Vedanta will not be clear, Vedanta will be confusing.**

- Bheda, Asti, Paranthu, Mithya

- **Abheda Asti - Satyam**

- **Bheda Asti - Mithya**

- Mithya Bheda Visishta Advaitam Asti
- Satya Dvaita Visishta Satya Abheda = Visishta Advaitam.

- Mithya Dvaita Visishta, Satya Abhedha = Advaitam, Visishta means Associated
- Both Advaitam and Visishta Advaitam Accept Abhedha.

We Say :

- Mithya Dvaita Visishtam
- Let Dvaitam continue but it is as good as Absent

Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- 3 Levels of differences are there Aparamartha rupam.

Because of this Reason :

3 Padas	1 Pada
<ul style="list-style-type: none"> - Mithya <p>Mandukya Upanishad - Chapter 2 :</p> <ul style="list-style-type: none"> - Vaithatya Prakaranam <p>To Establish :</p> <ul style="list-style-type: none"> - Vishwa - Virat - Teijasa - Hiranyagarbha - Pragnya - Ishvara Relative reality, from standpoint of Body Mind complex, world is Real, vyavaharika Satyam - Karana - Karya Pada 	<ul style="list-style-type: none"> - Satyam <p>Mandukya Upanishad - Chapter 3 :</p> <ul style="list-style-type: none"> - Advaita Prakaranam - Turiya Pada - Nir-visesham - Advaita Standpoint - Karana - Karya not there - No Srishti - Ajati Vada - No Creation <p>Mandukya Upanishad :</p> <ul style="list-style-type: none"> - Na Nirodha (Chapter 2 - Verse 32) <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Neha Na Na Asti (Chapter II - I - 11)

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ ।
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

- **Vedanta Does not negate Srishti experience but negates existence of Srishti by itself, without Chaitanyam.**
- Advaita pada Crucial to understand Mandukya.

4 Padas - 2 Groups

Aparamartatvam

- 3 Padas
- Mithya
- 3 Matras
- A - U - M
- Sound Ohm

Mandukya Upanishad :

- Verse 6

Paramartatvam

- 1 Padas
- Turiyam
- Silence - Satyam
- Amatra

Mandukya Upanishad :

- Verse 7
- Reality

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yonih
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- We make sound to Say Sound = Mithya

Silence - A - Matra

Absence of Sound - Normal

- Silence can't pervade A U M
- Akara Ukara, Makara comes in presence of Sound not in Absence of Sound
- Absence of Sound in Jagrat
- Matra - Traya Vyapakam

Consciousness Pervading Absence of Sound

- Silence = Absence of Sound, with Consciousness pervading silence
- Not Absence of Sound
- Absence of Presence of Sound
- Silence Consciousness hyphenated
- Silence Chaitanyam (Capital 'S')

Drk Drishya - Verse 20 :

- Asti Bhati priyam
- Asti - Existence
- Bhati - Chit
- Priyam - Ananda
- Rupam - Here form
- Rupam in Mandukya is Satchit Ananda Svarupam

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

Paramartha Svarupam :

- Adhishtana Chaitanyam
- Silence

- Adhishtana Chaitanyam pervading Ohmkara is called Amatra.

Mandukya Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः
शिवोऽद्वैत एवमोङ्कार आत्मैव
संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

*amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ
śivo'dvaita evamoṅkāra ātmaiva
saṁviśatyātmanā'ātmānaṁ ya evaṁ veda || 12 ||*

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the Supreme self the individual in the Total. [Mantra 12]

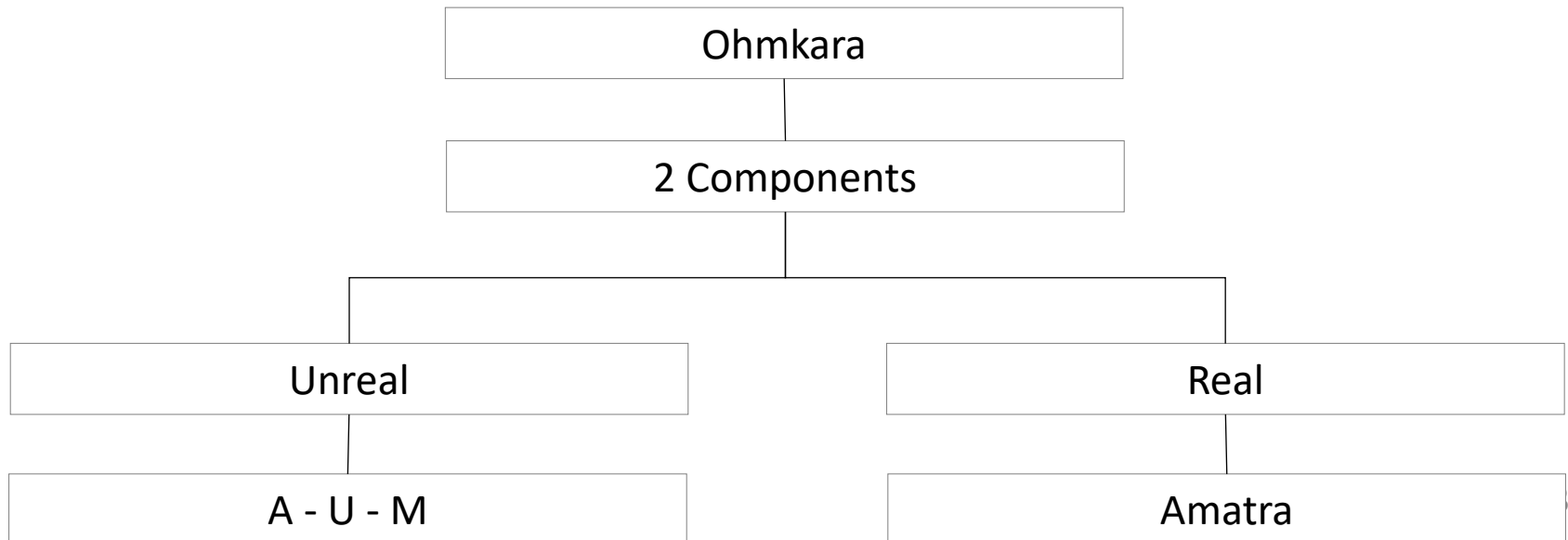
- If silence is Absence of Sound, we enter Madhyamika Shunya vadi, Abava Rupam.
- Silence in Vedanta is Bhava Rupam, not nothingness but fullness of consciousness principle, knowledge principle.

यतस्तस्मिन् परमार्थस्वरूपे मात्राणां विभागो नास्ति तस्मात्तदमात्रमित्युच्यते। इत्थं स्वरूपद्वयवत् ओङ्कारस्य स्वरूपद्वयवत्ता अात्मना सहाभेदं जानीयात् ।

Why Chaitanyam called Amatra?

Reasons :

- In Pure consciousness, Reality, there is no Division in form of Vishwa - Teijasa - Pragnya - Chaitanyam
- Vyashti - Samashti Chaitanyam, by itself has no differences.
- In this manner do Upasana.



Should be Equated with Atma

Unreal

- Vishwa / Teijasa / Pragnya
- Virat / Hiranyagarbha / Ishvara
- Sound Ohm
- Includes Mithya Shariram and Prapancha visible part
- Adheyam

Real

- Turiyam - Jeeva Sakshi
- Turiyam - Ishvara Sakshi
- Silence
- Claimed as Myself

Kaivalyo Upanishad :

- Mei Eva
- Adhistanam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

(१) व्यष्टिसमष्टिस्थूलप्रपञ्चसहितयोर्विश्वविराजोरकारेणाभेदं जानीयात्। अात्मनः पादेषु विश्वः प्रथमः । ओङ्कारस्य मात्रासु अकारः प्रथमा मात्रा। अतस्तयोरैक्यं विद्यात् । (२) सूक्ष्मप्रपञ्चसहितहिरण्यगर्भात्मकतैजसमुकाररूपेण जानीयात् । अात्मनः पादेषु तैजसो द्वितीयः। ओङ्कारस्य मात्रासु उकारो द्वितीया मात्रा। तस्मात्तयोरैक्यं विद्यात्। (३) कारणोपाधिसहितेश्वररूपं प्राज्ञं मकाररूपेण विद्यात् । अात्मनः पादेष्वीश्वरस्वरूपः प्राज्ञस्तृतीयः। ओङ्कारमात्रासु मकारस्तृतीया मात्रा। ततस्तयोरभेदं जानीयात्। अात्मनस्त्रिष्वपि पादेष्वनुगतं परमार्थरूपं तुरीयं ओङ्कारस्य तिसृष्वपि मात्रास्वनुगतात् ओङ्कारस्य परमार्थस्वरूपादमात्रादभिन्नतया जानीयात् । विश्वादिषु तुरीयोऽनुगतः । तथा अकारादिषु तिसृषु मात्रासु अमात्रोऽनुगतः । तस्मादोङ्कारस्य परमार्थस्वरूपममात्रं तुरीयं चाभिन्नं जानीयात् । अनया रीत्या अात्मपादानां त्रयाणां ओङ्कारमात्राणां तिसृणां चैकताचिन्तनरूपं लयचिन्तनं कुर्यात् ।

4 levels - Tiers :

i) Vishwa - Virat - Akara :

- Sthula Shariram, Prapancha must be equated

ii) Teijasa - Hiranyagarbha - Ukara :

- Sukshma Shariram, Prapancha must be equated

- **1st Level can't exist separate from 2nd Level**

- **Sthula born out of Sukshma Butani**

- Cause = Sukshma
- Effect = Sthula

iii) Pragnya - Ishvara - Makara :

- Karana Shariram and Prapancha must be equated
- **Understand 2nd Level Does not exist separate from 3rd Level**
- **Sukshma born out of Karanam, 2nd Level gets resolved.**

- | | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|--------------------------------------------------------|
| <ul style="list-style-type: none"> ○ Anatmatva Nishchaya ○ Karyatva Nishchaya ○ Nama Rupatva Nishchaya ○ Mithyatva Nishchaya | } | Pravilapanam, Resolving,
intellectual understanding |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|--------------------------------------------------------|

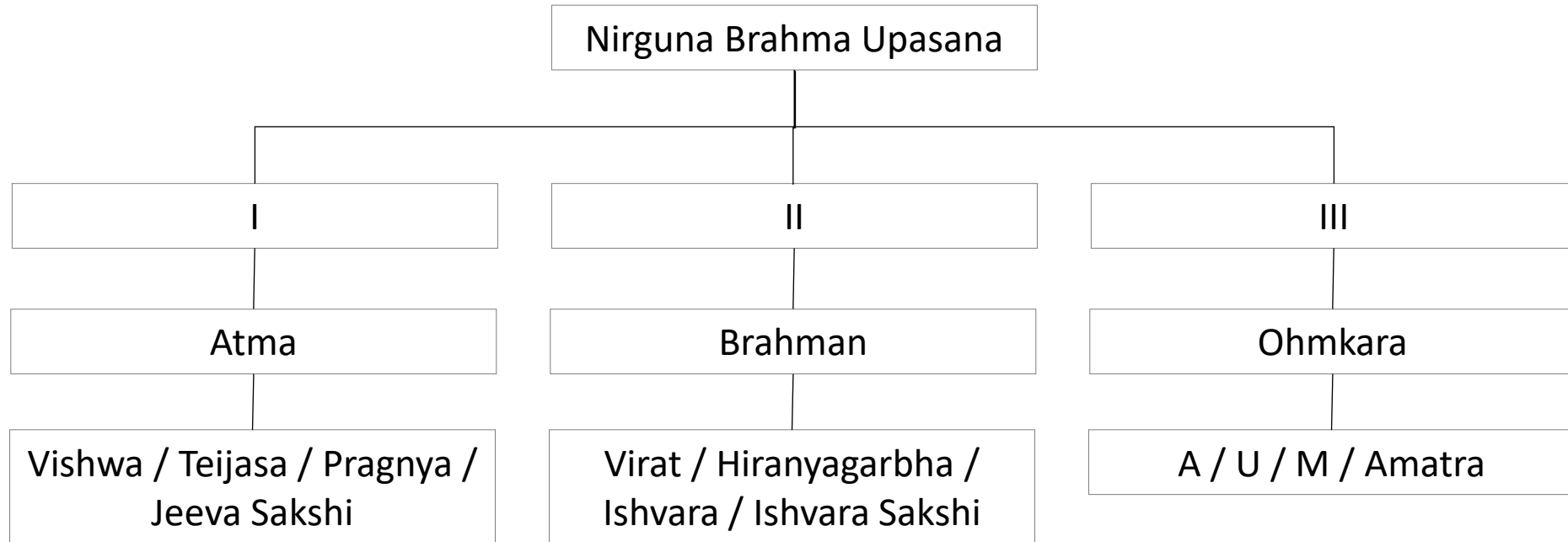
- 1st Two levels don't exist Separate from 3rd

iv) Jeeva Sakshi - Ishvara Sakshi - Amatra must be equated :

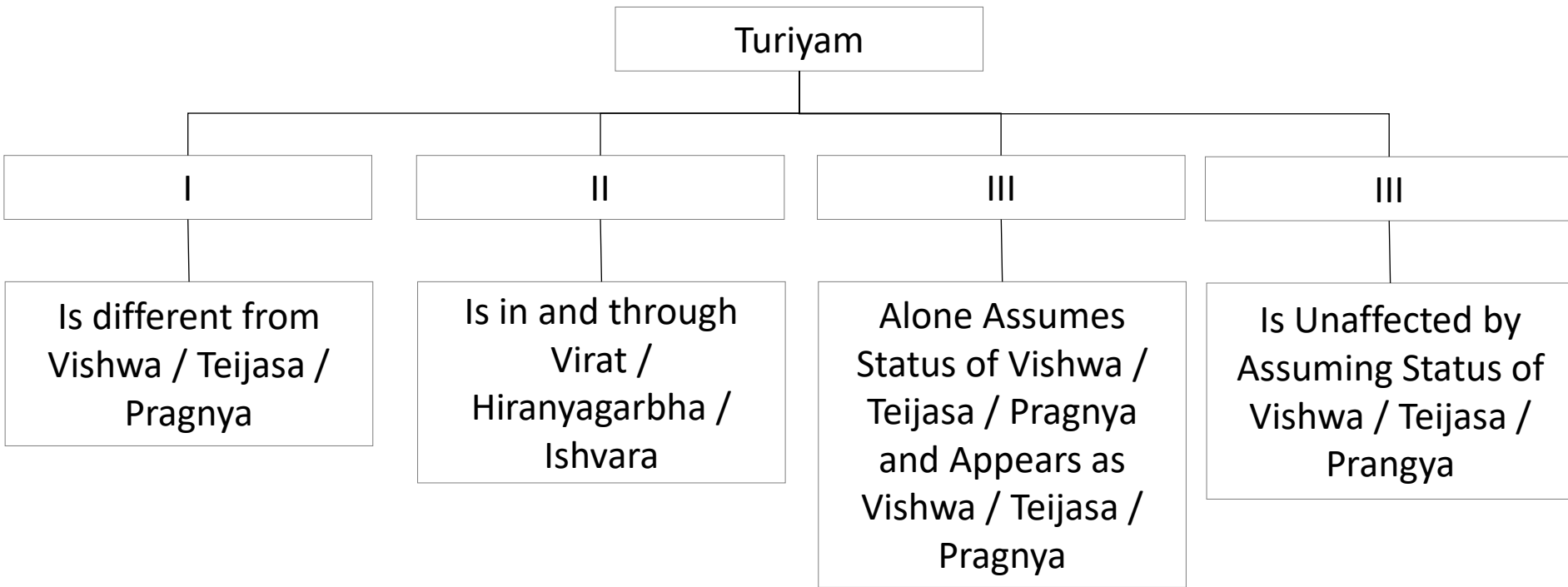
- All come under 4th Level
- No Division undivided Consciousness
- Jeeva Sakshi pervades Vishwa, Teijasa, Pragnya.
- Ishvara Sakshi pervades Virat, Hiranyagarbha, Antaryami
- Amtra pervades AUM, Adhishtana Chaitanyam pervades all 3 Levels
- Adhishtanam lends existence to all, they are all Mithya
- I am Chaitanyam, this is Laya Chintanam.

Revision 241 :

- ND - Does consolidation of Nirguna Brahma Upasana



i) Equate 3 in 4 Layers :



Example :

- **Actors Original Status never Affected by Roles he Plays in Movies.**
- Turiyam is my Real Nature, I Play Role of Vishwa / Teijasa / Pragnya.
- There is husband, Son, Father Subsidiary, Roles in Waker - Vishwa.
- **The Roles can't touch me Turiyam I - Because I am Asangaha, Paramartikaha**
- Extend the same to Silence - Amatra.

Amatra - Silence

I

Is Different from A -
U - M - Kara

II

Is in and through A -
U - Makara

III

Continues to exist
without Sound

III

I am never affected
by Absence or
Presence of
thoughts

ii) When sound comes, Amatra not displace :

- Normally our experience is
 - When Sound comes Silence goes
 - When Silence comes Sound goes
- Don't Apply that here

Vyavaharikas

- **Here Silence is silence of Chaitanyam, Consciousness.**

iii) What is the Uniqueness of Silence of Turiyam?

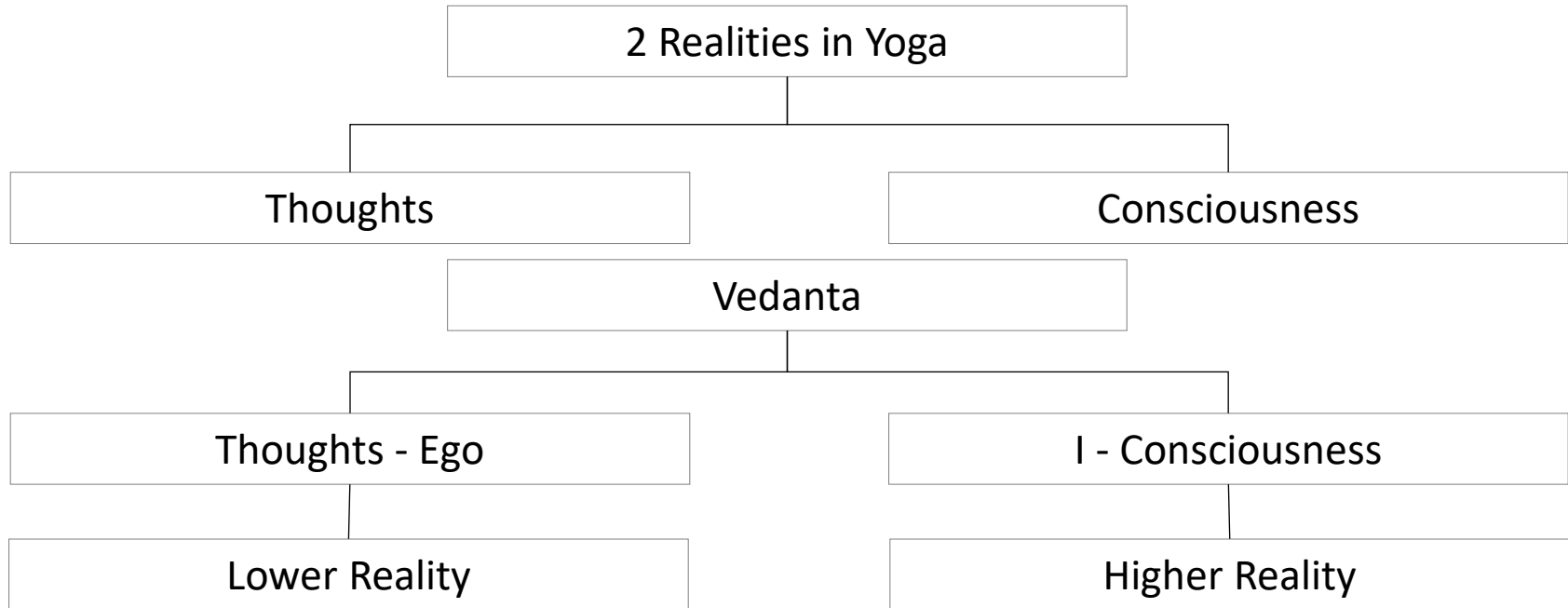
- **Silence exists During existence of Sound also**
- **Consciousness exists when Sound comes or Goes**
- **Consciousness exists when thoughts come or go**

- I - Amatra - Consciousness Continues to be there, When the thoughts are there or not there.

iv) I am Asanga never affected by thoughts, I am Paramartikaha

Yoga :

- Removal of thought important, thought and Consciousness have same order of reality.
- Afraid of thoughts because thoughts will affect me.



- **World of thoughts are there, I am free, Paramartikam.**

- **Thoughts are not there, I am free**

- I am never Disturbed by Presence Absence of thoughts

- **More you are afraid of thoughts, more thoughts will Chase you like a Dog.**

- Stare at thought / Dog, - it will Stop

- **More you Run with thoughts, more it will Chase you.**

Ask thought :

- **What is your Degree of Reality and my degree of Reality?**

Assert :

- **You can't touch me, thought will go away**
- Most important Paragraph of Vichara Sagara text

Topic 305 :

- Vedantic silence pervades sound
- Waker Pervading Dream

• **Vedantic silence is in Presence of Sound, Absence of Sound.**

- When sound is there, I am Silence - Why?
- Absolute silence is of higher order of Reality, Paramartikam

• **Sound is of Lower order of Reality, Vyavaharikam, Pratibhasikam.**

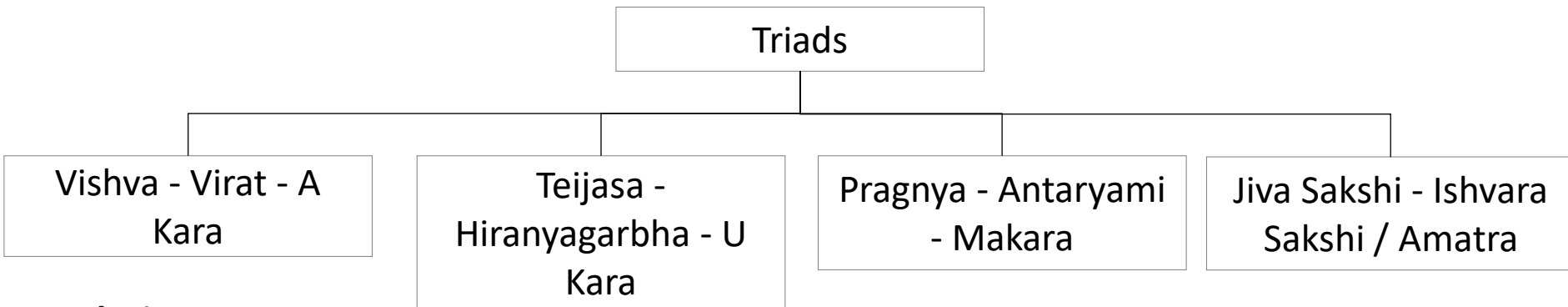
- Sound can never Disturb the Silence, Peace, Shanti of Atma

Example :

- **Place Tape-recorder before sleep to record conversion in Dream**
- **Will record only silence or Snoring sound.**

- Dream Sound - Pratibhasikam, different order
- Silence of Turiyam - Paramartikam, different order.
- Paramartika, Turiyam I, Shantam, Shivam not disturbed by Vyavaharika sound Silence

- Amatra Anugataha
- This is Nirguna Brahma Upasana



Resolution Process :

- 1st to 2nd Level
- 2nd To 3rd Level
- 3rd to 4th Level, Lowest Level Remains
- Jeeva Sakshi, Ishvara Sakshi, Amatra are 3 Names for one entity.
- Laya Chintana Dhyanam is Resolving 3 Levels into foundation Level.
- Jiva Sakshi, Ishvara Sakshi, Amatra - 3 Left - 3 Names for one Turiyam.
- Jiva Sakshi = Ishvara Sakshi = Amatra
- Resolution must be done
- Upper 3 Levels, upper 3 Matras must be equated
- 1st Ekata Chintanam
- 2nd Laya Chintanam.

How to Do?

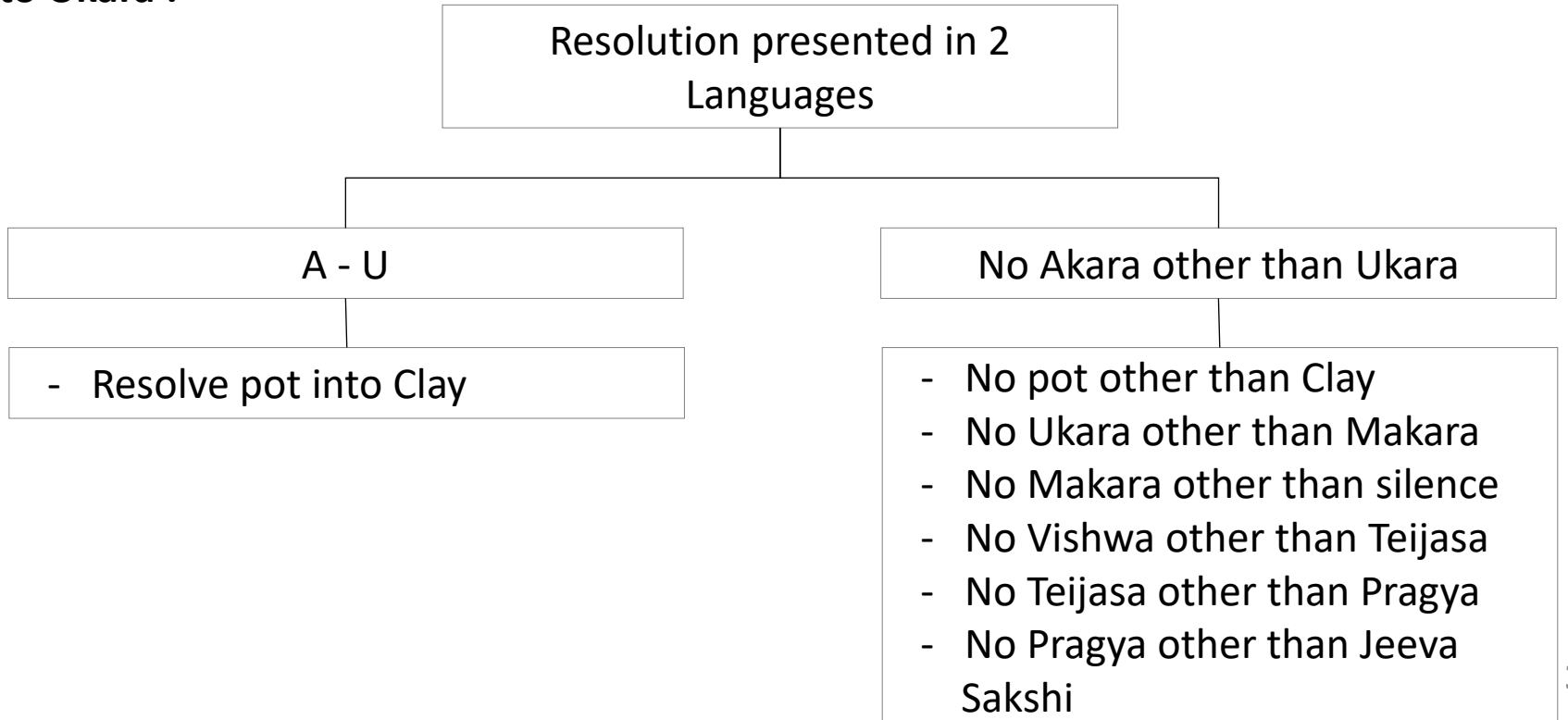
Topic 306 :

(३०६) लयचिन्तनानुवादः —

एकैकमात्रारूपविश्वादीनामन्यमात्रारूपता — लयचिन्तनमिदानीं निरूप्यते । विश्वात्मकोऽकारः तैजसात्मकादुकारान्न भिन्नः । किन्तूकाररूप एव । एवं चिन्तनमेव लय इत्युच्यते । एवमेवेतरास्वपि मात्रासूह्यम् ।

- Restatement of Laya Chintayam not new topic.
- Anuvada means Restatement, take each Matra and Resolve.

i) A to Ukara :



Resolution presented in 2
Languages

A - U

No Akara other than Ukara

- No Virat other than Hiranyagarbha
- No Hiranyagarbha other than Ishvara
- No Ishvara other than Sakshi Chaitanyam

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

From Paramartika Drishti :

- No Srishti, Sthithi, Layam
- No Jiva, Jagat, Ishvara
- One Advaitam Brahma was is will be Jiva - Jagat - Ishvara appearances.
- All are Brahman, that Advaitam Brahman I am.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- A - Matra - Vishwa - Virat Non-different from next Matra

Laya Chintanam :

- Process of Dissolution - Taittiriya Upanishad... (Anyonya Atma Prana Mayaha)

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर
 आत्मा प्राणमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।
 व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
 आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष
 श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara
 ātmā prāṇamayah | tenaiṣa pūrṇah |
 sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
 anvayaṃ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |
 vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |
 ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa
 śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

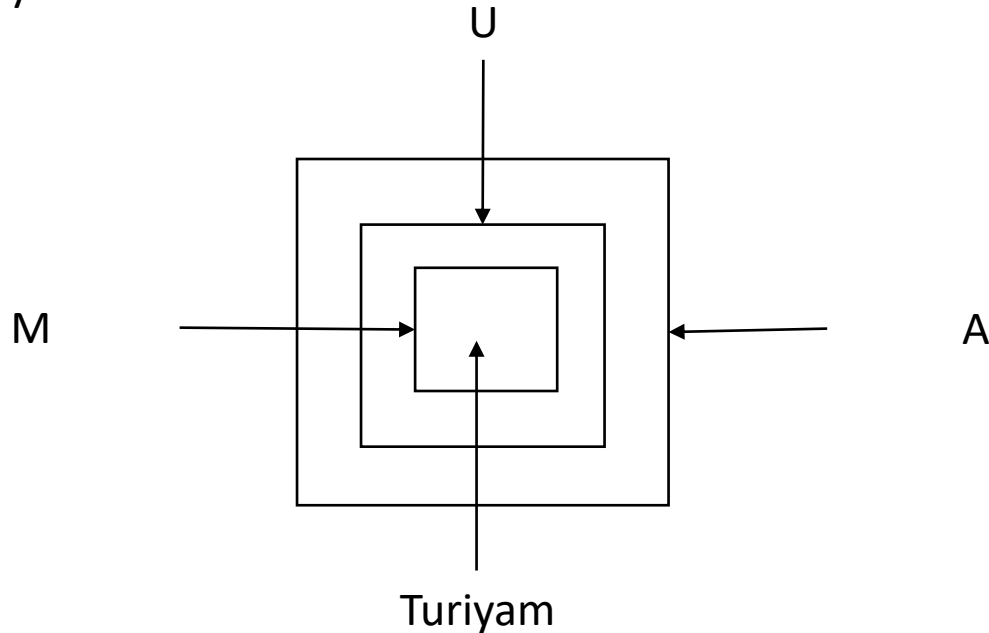
Kosha	Resolved into
<ul style="list-style-type: none"> - Annamaya - Pranamaya - Manomaya - Vigyanamaya - Anandamaya 	<ul style="list-style-type: none"> - Pranamaya - Manomaya - Vigyanamaya - Anandamaya - Brahman

Here 3 Layers - Vishwa - Teijasa - Pragnya :

- Vishwa and Akara is Non-different from Teijasa and Ukara
- Hiranyagarbha Non-different from Virat.
- Parallely Cover all 3

Demonstration in Ashram :

- 4 Cardboard Boxes - Written
- A - U - M - Turiyam Amatra



In M - Akara All Switched off :

- Silence comes
- Clap hands
- Extend same to Virat - Hiranyagarbha - Antaryam

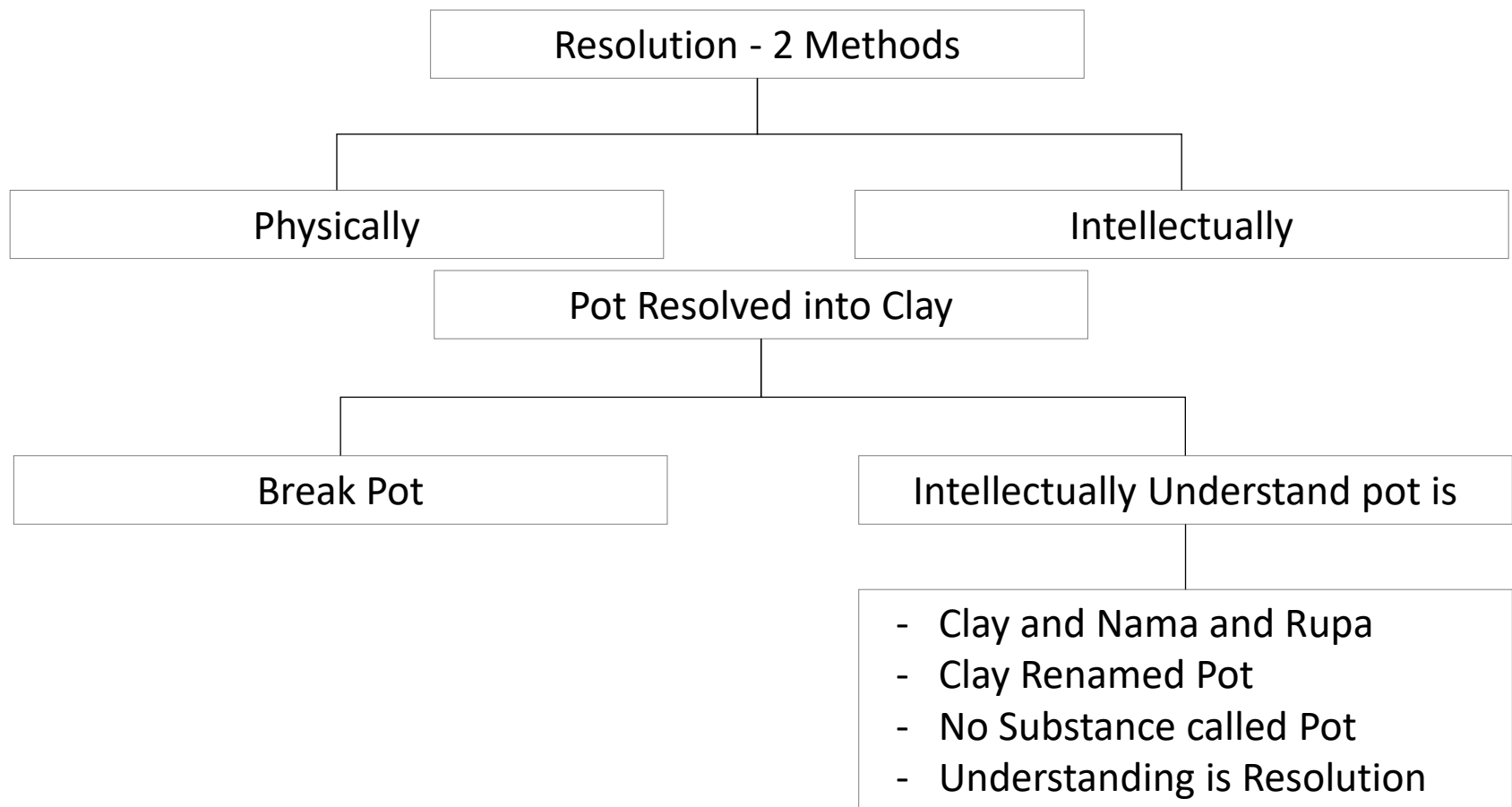
यस्मिन्नुकारेऽकारस्य लयः कृतस्तं तैजसात्मकमुकारं प्राज्ञात्मकमकारे लीनं कुर्यात् । प्राज्ञरूपं मकारमपि तुरीयरूपे ओङ्कारस्य परमार्थस्वरूपे अमात्रे लीनं कुर्यात् । यतः स्थूलस्योत्पत्तिः सूक्ष्माद्भवति स्थूलस्य लयश्च सूक्ष्मे भवति, तस्माद्विश्वरूपोऽकारस्तैजसरूपे उकारे लीयेत। सूक्ष्मस्योत्पत्तिः कारणाद्भवति, सूक्ष्मस्य लयश्च कारणे भवति । तस्मात्तैजसरूप उकारः तत्कारणे प्राज्ञरूपे मकारे लीयेत ।

- Sthula Laya by Sukshma
- Sukshma Laya by Karana
- Karana Laya by Turiyam
 - U - Kara into A - Kara
 - A - Kara into M - Kara
 - M - Kara into Silence
- Parallely - Virat - Hiranyagarbha - Antaryami

• **Karyam (Sthula) always resolves into Karanam (Sukshmam)**

Why can't we do Reverse?

- Sthula (Karyam) born out of Sukshma (Karanam)



- Vedanta is interested only in Resolution through Understanding.
- Let world, Body continue.

Brihadaranyaka Upanishad :

- Idam Sarvam Yadaya Atma....

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, क्षत्रं तं
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
इमे देवाः, इमामि भूतानि,
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts (Slights) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- It is clear understanding, while experiencing Pot, Say - No Pot
- Greatest Magic show is Vedantins Magic Show
- Makes world disappear, while seeing the world.
- Experiencing Body, Mind, World say no Body - Mind - World.
- Practice Laya Chintana Dhyanam
- **Clean Meditative exercise in form of understanding.**

अत्र विश्वादिग्रहणेन स्वस्वत्रिपुट्या सह समष्टिविराडादयोऽपि गृहीता भवन्ति । यस्मिन् प्राज्ञरूपे मकारे उकारस्य लयः कृतः तं मकारं तुरीयरूपे ओङ्कारस्य परमार्थरूपे अमात्रे लीनं कुर्यात् । ओङ्कारपरमार्थस्वरूपस्य तुरीयस्य चाभेदोऽस्ति । तच्च तुरीयं ब्रह्मैव । तस्मिन् शुद्धे ब्रह्मणीश्वरः प्राज्ञश्च कल्पितौ । यद्यस्मिन् कल्पितं तत्तत्स्वरूपमिति न्यायः। तस्मादीश्वरसहितप्राज्ञरूपमकारस्यामात्रे लयो युज्यत एव ।

- Throughout this Meditative Practice, when we talk about Vishwa, Teijasa, Pragnya, Don't forget Virat - Hiranyagarbha - Ishvara

Along with each Triputi :

- A Kara - Vishwa - Virat
- U Kara - Teijasa - Hiranyagarbha
- M Kara - Pragnya - Antaryami
- 3 Must be resolved while negating the world
- Sankhya and Yoga Missed this.

• No Mithyatvam in Sankhya, Yoga

- Remove thought and world at time of meditation.

Patanjali Yoga Sutra :

योगश्चित्तवृत्तिनिरोधः

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १ ॥

yogashchittavrittinirodhah

tada drashtuh svaroope avasthanam ॥ 1 ॥

Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrttis), At that time (the time of concentration) the seer (the *Purusa*) rests in his own (unmodified) state. [Verse 1]

- Abiding in Svarupam is called Atma

Similar to Vedanta :

- Yoga and Vedanta mixed up
- Chitta Vritti is Satyam in Sankhya and Yoga
- During Samadhi, no thought disturbance
- Vittana Kale, thoughts come

Vedantin :

- **Do not stop thought, thoughts will come and go, natural flow, Prakirti.**
- **Falsify thought as an appearance thought is Mithya.**

- Need not sit in Samadhi

- **In Meditation say - I am not worried about thoughts, mind**

- Mano Nasha is not Literal, understand Mind is Mithya
- No Mind other than Atma, Let mind, world come, not worried.
- Escapist Meditation is Dangerous.

In Meditation Say :

- I am not afraid of the world both Physical and mental

Yoga :

i) Jagat - Mind - Thoughts Satyam :

- No Liberation with Satyam Jagat

ii) Tada Svarupe Avasthanam :

- Abide in real nature of Atma
- You Abide in your Atma, he abides in his Atma
- Atma Bahutvam no Advaitam in Yoga
- Advaitam will never come by Practicing Yoga Nirvikalpaka, Samadhi.
- **Advaitam will come by understanding, Dvaitam is not there in 3 Periods of time.**
- **This is how it is discovered even when it appears in front of me**

Kaivalyo Upanishad :

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- Not in Samadhi, Pralayam

Chandogyo Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Yogic samadhi outsourced

Vedantic Meditation :

- i am Advaitam all the time Even during Vyavahara, involves thinking, not stopping thought.
- Thoughts are required in Vedantic meditation
- In Yogic meditation, thoughts are to be Stopped
- Virat - Hiranyagarbha - Ishvara
- Pragnya - Ishvara - Ma Kara to be resolved into Amtra - Jeeva Sakshi, Ishvara Sakshi,

Vishwa ← Karyam :

- Resolved into Teijasa ← Karanam

Teijasa ← Karyam :

- Resolved into Pragnya ← Karanam
 - Pragnya - Turiyam
 - Ishvara - Brahman
- Anaadi, No - Karya - Karana - Sambandha
- If so, it can be Resolved to Karanam Brahman.
- ND - Very alert, gives Logic here relationship is (Adhyasa - Adhishtana Sambandha)
- Ishvara = Anaadi, Vyavaharika Satyam
- Brahman = Anaadi, Paramartika Satyam
- No Karya Karana but Adhyasa, Adhishatana Sambandha

Ishvara Definition :

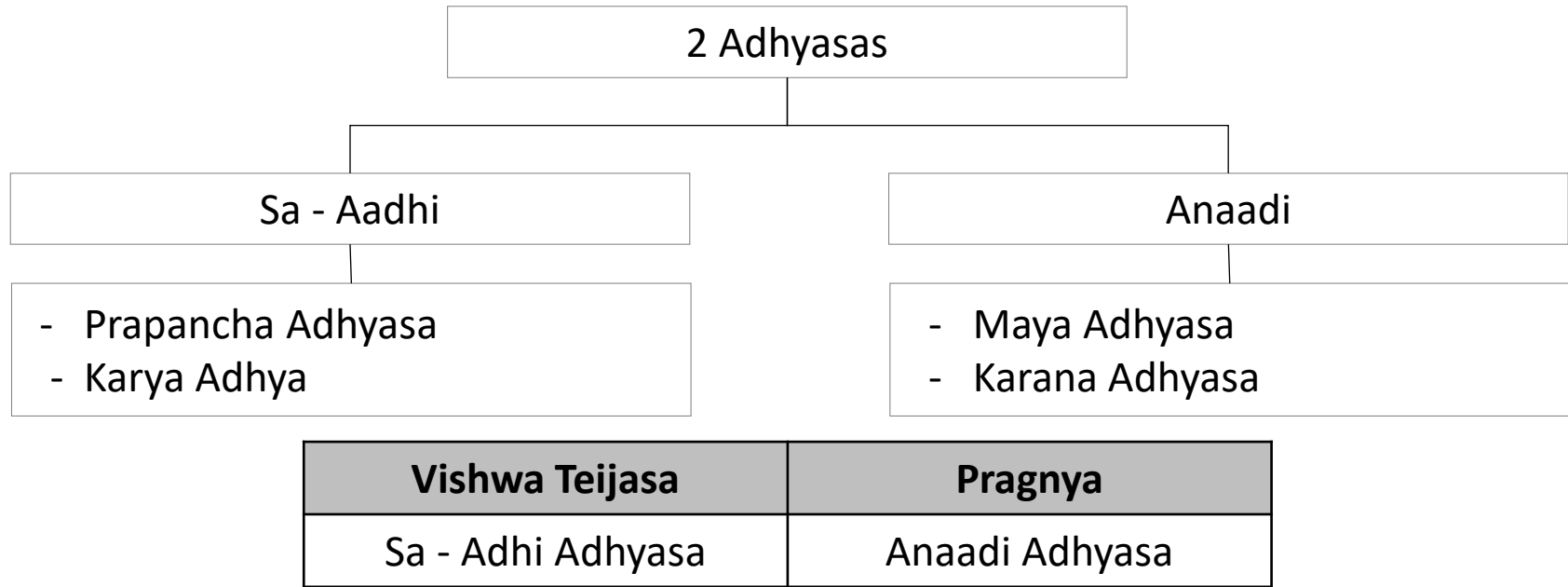
- Chaitanyam with Maya, Maya Pratibimba Chaitanyam

Maya	Pratibimba Chaitanyam
Vyavaharika Satyam	Vyavaharika Satyam

- Therefore Ishvara is Vyavaharika Satyam
- Resolution of Ishvara = Vyavaharika Satyam
- Ishvara Does not exist without Paramartika Satyam
- Isness of Ishvara is Borrowed from Brahman - Turiyam - Paramartikam.

- Sambandha is Adhyasa Adhishtana Sambandha

Maya and Ishvara Superimposed on Brahman - from when?



- Beautiful topic, unique topic of Vichara Sagara
- Yasmin... Ohmkara... Resolution
- Makara Ishvara Pragnya into Anaadi Jiva Sakshi and Ishvara Sakshi isness of Resolution.
- Not Karya - Karana but Adhyasa - Adhishtana Sambandha, is isness resolution.

• **Tasmin Shuddha Brahman, Ishvara Pragnasya Kalpitou “Crucial”**

- Virat - Vishwa - Karyam not Kalpitau
- Hiranyagarbha - Teijasa - Karyam not Kalpitou
- Ishvara - Pragnya - Kalpitou not Karya

Karyam	Kalpitou
<ul style="list-style-type: none"> - Sa - Aadhi Adhyasa - Come goes - Arrives - Departs 	<ul style="list-style-type: none"> - Anaadi Adhyasa - Ishvara - Does not exist separate from Shuddha Brahman

- Now everything is Resolved into Letters - A - U - M – Silence.

Revision 242 :

- ND continues with Nirguna Brahman Upasana for Madhyamika Adhikari not able to look Upanishadic knowledge as final knowledge for Moksha
- Waiting for Mystic experience
- Has sense of Apoornatvam w.r.t Spiritual knowledge

Advice :

- What you know, Dwell more and more with Ohmkara
- Resolve everything upon oneself Layer after Layer Resolution

i) Vishwa Virat into A Kara

ii) Teijasa Hiranyagarbha into U Kara

iii) Pragnya Ishvara into M Kara.

iv) Left with 3 Letters :

- A, U, M

v) Resolved A → U → M → Amtra

What is Logic of Resolution?

- Between - A Kara - U Kara - There is Karya - Karana Sambandha

Karyam	Karanam
- A Kara Sthula	- U Kara Sukshma
- U Kara Sukshma	- M Kara Karana

- M kara resolves into → Jeeva Sakshi

vi) Pragnya → Jeeva Sakshi :

- Ishvara → Ishvara Sakshi = Brahman
- Between Pragnya Sakshi and Ishvara - Sakshi, not Karya - Karana Sambandha

How to resolve Ishvara to Brahman?

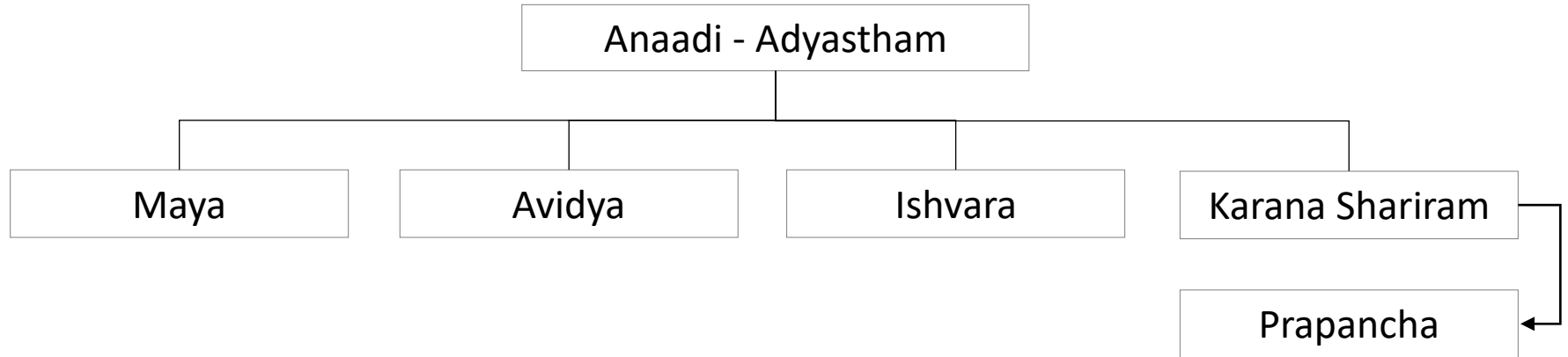
- Resolution by Adhyasa - Adhishtana Sambandha

Maya :

- Not product of Brahman Why?
- Anaadi, Maya has not originated from Brahman
- Maya, Anaadi, Adhyastham on Brahman.

Brahman	Maya
Adhishtana	Adyastham

- Prapancha (Sa - Adhi)



How to Resolve Maya? Not by Making it Disappear :

- I intellectually understand isness of Maya Doesn't belong to maya
- This knowledge is called Resolution
- Understanding isness of Maya
- Does not belong to Maya 'Very Important'
- Remove isness, Maya will continue experientially but is resolved because it Does not have isness of its own.
- Therefore, As good as Non-existent.
- Understanding Maya / Karana Shariram, is as good as Non-existent is resolution of Maya / Karana Shariram.

- Taking out isness from any Object - Person is resolution.**

After Puja : Touch god and Say :

- Yatha Sthanam Pratishtaha Apayami....
- As god to go back to his Kshetram as good as gone.
- Isness of Pragnya - Ishvara (Maya) Given back to Nirguna Brahman is Upasana
- All happening in the Mind during Meditation.

Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Refers to Maya Ishvara

What is relationship between Maya and Brahman?

- Adhishtana - Adhyasa Sambandha
- Mirror and Image on Mirror not Karya - Karana Sambandha

Very Important :

- Omkara Paramartha Svarupa = Amtra

- Turiya = Jeeva and Ishvara Sakshi = Amatra = Nirguna Shuddha Brahmani
- Both Ishvara and Pragnya are Kalpitam, Superimposed not product - Karyam.
- Hiranyagarbha = Prakirti = Karyam
- Ishvara = Kalpitam not Karyam - Yatu Yasmin kalpitam...
- Whatever Superimposed on which ever Adhishtanam, that Superimposed Ishvara and Pragnya has Svarupa of Adhishtanam.
- Saguna Ishvara Svarupam = Nirguna Brahman
- It means Saguna Ishvara Does not exist Separate from Nirguna Brahman.
- Ishvara - Rupa, Pragnya Rupa has isness borrowed from Nirguna Brahman.
- Ishvara Pragnya Makara is Resolved into Amatra, which is called Jeeva Sakshi, Ishvara Sakshi, Shuddha Chaitanyam, Adhyastasya Sakshi.
- Resolution is Understanding.

Saguna Brahman	Nirguna Brahman
i) Experientially always there ii) With Gunas	i) No Stage were Nirguna Brahman alone is experienced ii) Nirguna is in the Mind alone as knowledge, understanding iii) See Gunas as Mithya iv) Guna as Good as Non-existent

- In your Vision same Saguna Brahman will become Nirguna Brahman.

Experience	Understanding
Aham Saguna Brahman	Aham Nirguna Brahman

- Even in Videha Mukti, Ishvara is eternally there.
- What is Saguna Brahman from Ajnani Drishti, same Saguna Brahman is Nirguna.
- Brahman from Jnani Drishti.

Ajnani	Jnani
i) Trikaale Saguna Brahman ii) Anaadi iii) Experientially - No Timewise Division in Saguna Brahman iv) Eternally Ishvara exists	i) Trikaale Nirguna Brahman ii) Anaadi iii) Factually iv) Externally Brahman exists

इत्थं यस्मिन् ओङ्कारस्य परमार्थस्वरूपे अमात्रे सर्वेषां प्रविलयः कृतः 'स एवाहमस्मि' इत्यैकाग्र्येणानवरतं चिन्तयेत् । निखिलचराचरप्रपञ्चात्मकासङ्गाद्वया-संसारिनित्यमुक्तनिर्भयब्रह्मरूपो य ओङ्कारस्तस्य यत् परमार्थस्वरूपं 'तदेवाहमस्मि' इत्यादरेण नैरन्तर्येण च दीर्घकालं यश्चिन्तयति तस्य ज्ञानमुदेति । ततो ज्ञानद्वारा मुक्तिरूपफलमपि सिद्ध्यति । तदेवमोङ्कारस्य निर्गुणोपासनं सर्वोपासनेभ्यः श्रेष्ठम् ।

- Final Stage of Nirguna Upasana
- Jeeva Sakshi = Ishvara Sakshi
 - = Amatra
 - = Silence
 - = Consciousness
- Consciousness = Ultimate reality, we will remain unconnected to that Consciousness.
- That Chaitanyam Aham Asmi

<ul style="list-style-type: none"> • Aham must be brought to Nirguna Upasana

- | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • Turiya - Amatra - Wonderful I, am Miserable, No use can't be Detached from Brahman. • I have Brahman, Consciousness inside, there is Consciousness useless. • That Brahman Aham Asmi • Aham Samsari goes by Claiming Aham Samsari • It has to be displaced by - I am Always Asamsari • At Vishwa Level, Many Issues are there • Prarabda based at Vishwa Level • At Vishwa level never free, freedom is Acceptance of Problems of Vishwa, waker, Physical body. • Moksha not at waker body Level. |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- Moksha is learning to Accept problem at Vishwa level
- Make problem of Vishwa insignificant by looking at them from Turiya Level

<ul style="list-style-type: none"> • I am Asamsari, Nitya Mukta, important Conviction required

- I am going to get Liberation, will I get Videha Mukti?
- When will I know, I wont be reborn Again?
- After Vichara Sagara? After Chapter 5? Chapter 6? Chapter7?

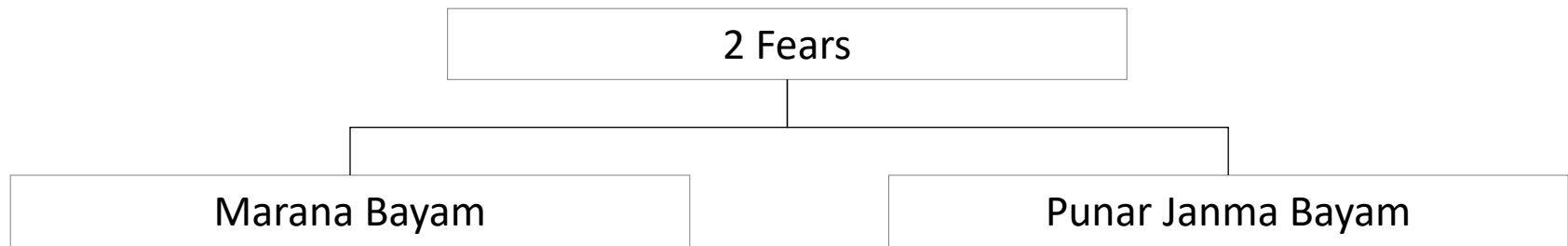
Answer :

- As long as your expect Videha Mukti, wont get Videha Mukti.
- If you expect Videha Mukti, you consider yourself as Sukshma Shariram.
- Videha Mukti means Sukshma Shariram should not travel
- When Videha Mukti become Non-relevant to me, I get Videha Mukti
- I am Nitya Mukta, I don't care Whether Mithya Sukshma Sharira is going to Take another Sthula Shariram or not...

Why Care?

- More I care for Anatma, Mind, more I am giving it Satyatva Buddhi
- Jeevan Mukti and Videha Mukti is from triangular format, looking upon myself as an individual Jiva.
- Come to Binary format

<ul style="list-style-type: none"> • Aham Nitya Mukta Asmi, therefore Nirbhaya.



- Both goes Away.
- What eliminates Marana Bayam and Punar Janma Bayam is Called Jnanam.
- Till then, no Jnanam is there.
- Nirbhaya Brahman = Omakara
= Paramartha Svarupam, Real Nature, Silence Consciousness, Amatra
- I am that Silence Consciousness, ever free.
- **As Turiyam, All bodies in me, Why claim Particular body as my Body.**

Don't Care :

- Condition of Sthula, Sukshma, Karana Shariram.
- This is highest Vedanta
- Make Vishwa problem Insignificant, by raising level to Turiyam.
- No other way to Solve family problems
- Jeevan Mukti not freed from worldly and family problems but making all problems insignificant by raising level to Turiyam.

Example :

- Day time, Stars not absent but as good as absent in the presence of Suryaha.
- When mind Soaked in Turiya Jnanam, Vishwa problems are Brushed Aside.

Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- That alone is Jeevan Mukti

- **No freedom from Ahamkara Centric Issues, even for Rama**

I Repeat in Nididhyasanam Say :

- I am not Vishwa, Teijasa, Prangnya, it is a Vesham to fulfill Law of Karma of the Body - Mind - Complex
- I am ever free Turiyam, untouched by Vishwa, Teijasa problems.

4th Capsule of Vedanta :

- I am never affected by any Event that happens for Vishwa, Teijasa, Pragnya.
- I am Turiyam
- In A Matra which is real Nature of Ohmkara everything is resolved for Good

Vilanyam	Pravilayam
<ul style="list-style-type: none">- Not temporary resolution- Forgetting, temporary resolution	<ul style="list-style-type: none">- Permanently resolved by Seeing them as Mithya- Mithyatva Bhavana is Permanent resolution

- By meditating, you forget the problem is temporary resolution.
- Silence Amatra Consciousness, Aham Asmi which is Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- With Concentration, do Chintanam.
- Repeatedly think - instruction for Madhyamika
- Uttama Adhikari falsifies during Sravanam and Mananam.
- Madhyamika has not done that, feels problems are real.

When problem	Knowledge
i) Real ii) Unreal	i) Becomes unreal ii) Real

This alone is Vedanta :

- When one says knowledge is not real, Nirguna Brahma Upasana is Prescribed.
- Aikagreyna Anavartam constantly, until you can falsify Samsara, do Upasana, Chintayet.
- When I claim I am Turiyam, what is Nature?

Long Sanskrit Compound :

- Nikhila Chara Achara Prapancha Atmaka...

Drk Drishya has Dvaita Dosha Vedanta

2 Stages

(I)

- I Atma
- Am different from Anatma world
- For Junior Student Drk and Drishyam
- Dvaitam I and world

Brihadaranyaka Upanishad :

- Dvi Atmai Bayam Bavati
- Want to be in meditation
- World frightening

(II)

- For Senior Student
- I alone am appearing in the form of Anatma

Taittiriya Upanishad :

- Aham Annam....
- Only Drk
- Where is world to threaten me?
- Chara Achara
- Chetana Achetana
- Live Inert Prapancha Aham
- Asanga not touched by Universe

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमिति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

Brihadaranyaka Upanishad :

हा३वु हा३वु हा३वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता ३ स्य ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।
यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ दमि ।
अहं विश्वं भुवनमभ्यभवा ३ म् ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।
ahamannamahamannamahamannam ।
ahamannādo'''hamannādo'''hamannādaḥ ।
ahaṃ ślokaḥkṛdaham ślokaḥkṛdaham ślokaḥkṛt ।
ahamasmi prathamajā ṛtāāśya ।
pūrvaṃ devebhyo'mṛtasya nāāabhāyi ।
yo mā dadāti sa ideva māāvāḥ ।
ahamannamannamadantamāāadmi ।
ahaṃ viśvaṃ bhuvanamabhyabhavāām ।
suvarna jyotīḥ ya evaṃ veda । ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

There is no Anatma Separate from me the :

- Awareness Chaitanyam to threaten me because I alone am Anatma also
- I am in the form of Nikhila Chara Achara Prapancha.

Chandogyo Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṃ sarvamityathāto'haṃkāraśa
evāhamevādhastādahamupariṣṭādaham
paścādaham purastādaham
dakṣiṇato'hamuttarato'hamevedaṃ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

Why?

- There is no Universe other than me to touch me as Turiyam
- Pot can never touch clay - Why?
- There is no pot other than Clay
- World can't touch me because there is no world other than me.

Asanga Aham	Advaya Aham
Not Affected Asamsari Always	Non-dual

Take Vow :

- Everything Ok, no Complaints family, Knee joint problem, all Ok, Titiksha, is Moksha.
- For transactions, Lawyer, Teacher, Doctor, Property dealer, owner all Ok.

Inside constant Vritti Flow :

- Sarvam Omkara Mayam Jagatu, Aham Asamsari, Nitya Mukta.

Vedanta :

- Never Says - After Jnanam forget duty

Jnani Drishtya :

- Accept varna Ashrama roles as Vesham
- Never talks of renunciation of duty

Vyavaharika Drishtya :

- Duty continues for body, family.

Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasaṅgasya muktasya
jñānāvasthitacētaṣaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Grihastha Jnani remains in family
- Internally remembers I am Mukta
- Jnana Avasthitha Chetasaha
- Ever remains in knowledge of real nature

How do you know?

- Yajnasya Acharita karma... Pancha Mahayagya continued without identification with Karma.

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Remembers higher Nature and Does continuously his Duty.
- Yagyaya Acharata Karma, Karma produces no Punya - Papam.

Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

**gatasan̄gasya muktasya
jñānāvasthitacētaṣaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||**

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

**brahmārpaṇaṁ brahma haviḥ
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Pramanam :

- **Gita - Chapter 4 - Verse 23 - Gatha Sangasya... Does Duty without identification.**

- Karma Does not produce again Punya - Papam.

- **I am Turiyam knowledge inside, but every Duty continues.**

- Brahman Rupataha, Aham Eva Asmi, Adarena
- Adara = Sraddha, in understanding alone is Mukti
- Don't validate through Mystic experience, knowledge based on Shastra.
- Understanding Shastra, fact gets revealed
- Apaurusheya Ishvara Shabda Pramanam.
- No Proof or mystic experience is required, stop Looking for new mystic experience.

- **Mystic experience and knowledge have no Connection.**

- Prarabda problem can't be Solved.
- Don't connect that with Jnanam
- Madhyama Adhikari Does not agree, has mental block.
- Until you accept this, Do meditation, Nirantharyena, Regularly, Dheerga Kale - Long period, till conviction comes.
- Have no expectation in spiritual field
- I am Atma which is Nitya Mukta Svarupa at Anatma level improvements can be attempted.

- Habitual Ahamkara, Mamakara, Raaga, Dvesha, emotional problems are at Anatma level.
- They are emotional reactions, Gradual improvement at Anatma level is possible.
- At Atma level I was, I am ever free.
- At Anatma level, improve but Don't connect that to Jnanam with my Jnanam and essential freedom, I don't connect, Don't expect anything.
- This is Mukti Rupa Phalam

Concludes :

- This Nirguna Omakara Upasana is Superior to all Saguna Bheda Upasana - Vishnu, Shiva Upasana.
- Nirguna Brahma Upasana is better after Sravanam, Mananam.
- Before Sravanam, Mananam, Bheda Upasana alone is possible
- After Sravanam, Mananam, if person Satisfied with his knowledge then let him practice Nirguna Upasana.
- He need not go back to Saguna Upasana after Sravanam, Mananam.

Revision 243 :

- ND is concluding Ohmkara Prateeka Nirguna Brahma Upasana.

1st Everything resolved into Ohmkara :

- i) Vishwa - Virat - A Kara
- ii) Teijasa - Hiranyagarbha - U Kara
- iii) Pragnya - Ishvara - M Kara
- iv) Jiva Sakshi - Ishvara Sakshi - Amatra
- v) Vertical integration, Resolution
 - $A \rightarrow U \rightarrow M$
 - A Matra
 - Silence
 - A Matra represents consciousness Principle

Entertain Vritti :

- Silence consciousness which is the Absolute Brahman is None other than myself.

vi) Silence Consciousness Described in long compound :

- **Nikhila Chara Achara Prapanchatmana, Asanga Advaya Asamsari Nitya Mukta Nirbhaya Brahma Svarupa.**

- Description of Amatra Abhaya Svarupa is Awareness, Consciousness.

vii) This Consciousness is none other than myself :

- **Tad Eva Aham Asmi**
- Meditation should be done Adarena - with Sraddha, Bhakti, Sincerity.
- Nairanthrayena continuously for a long time
- Done by Madhyama Adhikari, who has gone through Sravanam and Mananam.
- He has the knowledge of Mahavakya.
- Because of unknown obstacle, Does not feel knowledge is complete.

Adrishta Pratibandha - Unobjectified
Obstacles

Interpretational

Do More Sravanam

Logical

Do More Mananam

- Person says I have only intellectual, Book knowledge.

Solution :

- Repeat this knowledge which you consider as incomplete
- If incomplete, it is called Upasana Vritti not Jnana.
- Upasana is of Jnana Vritti person who Does not Accept Jnanam as final knowledge, hence called Upasana Vritti.

शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanaḥ ।
nātyucchritaṁ nātinīcaṁ
cailājina kuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

- **Person chooses Time, Place, withdraws Mind, from all thoughts entertains this Particular thought.**
- Upasana, Manasam Rupa Karma

Benefit :

- Upasana Does not give direct knowledge but removes Obstacle
- Intellectual knowledge Accepted as complete knowledge.

Will Ask :

- Why should I postpone my liberation?

Most Mysterious :

- Guru puts him in this Upasana.

Panchadasi - Chapter 1 :

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।
करामलकवद्बोधमपरोक्षं प्रसूयते ॥६२॥

Vākya maprati baddham sat prāk parokṣā vabhāsīte,
karā malaka vad bodham aparokṣam prasūyate || 62 ||

Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realization of the Truth, as a fruit in one's palm – truth which was earlier comprehended indirectly. [Chapter 1 – Verse 62]

- Sa Pratibandaka Jnanam converted into Apratipannaka Jnanam.

With Obstructed knowledge	With unobstructed knowledge
Will postpone liberation	Claims I am Jnani, Mukta, Brahma Asmi

- Jeeva Nasmi, no Sadhaka Bavana, attitude towards myself must change.
- Journey is over, Jnana Udayaha, has Mukti Phalam.
- Claims - I am Nitya Mukta Atma, not gained Moksha after Jnanam.

• **I was, am, ever will be Mukta**

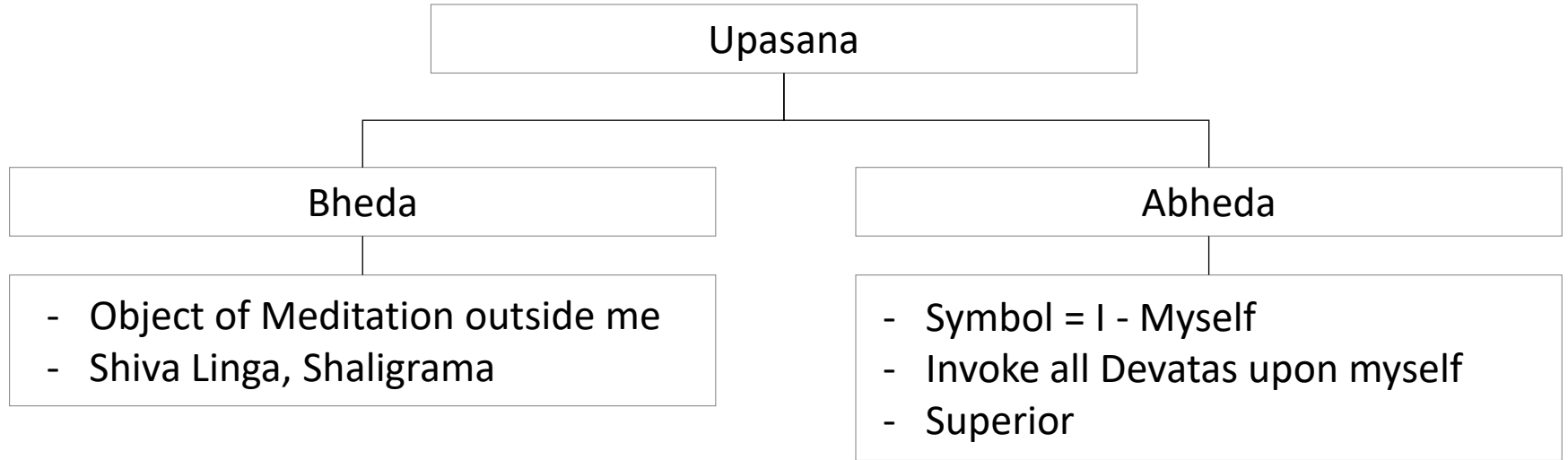
- Refinement at Anatma level will continue
- Dushta Chatushtaya Dilution Ahamkara, Mamakara, Raaga, Dvesha at Anatma Level Diluted.

• **I don't connect Anatma improvement to my liberation.**

- I am not Anatma but I am ever free Atma.

Panchadasi - Chapter 7 - Anujvara Nivritti :

- Jnana Nishta is where I don't connect my liberation with any Anatma situation, event.
- If I connect liberation with Anatma, then Pratibandaka Jnanam.
- This Aham Brahma Asmi - Prateeka Ohmkara Upasana is Sreshtaha
- Superior to all other Upasana



Upadesha Sara :

भेद-भावनात् सोऽहमित्यसौ ।
भावनाऽभिदा पावनी मता ॥८॥

bheda-bhāvanāt so'ham-ityasau ।
bhāvanā-'bhidā pāvanī matā ॥8॥

Contemplation without duality that 'He is me' is considered as holy and superior to contemplation with duality (of the individual and the Lord). [Verse 8]

Samashti Abheda Upasana

Virat

Hiranyagarbha

Ishvara

Nirguna Brahma

Greatest

- Aham Brahma Upasana gets converted to Aham Brahma Asmi Jnanam.

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Yatra Yatra Mano Yati, Tatra Tatra Samadheya...

- **Wherever Mind goes, Awareness is never lost = Binary format Nishta**

Topic 307 :

(३०७) ओङ्कारोपासने परमहंसस्यैवाधिकारः — पूर्वोक्तरीत्या ओङ्कारस्वरूपं यो जानाति स मुनिः । मननान्मुनिरित्युच्यते । एवमोङ्कारस्य चिन्तनं मननरूपं भवति। यस्यैवमोङ्कारचिन्तनरूपमननं नास्ति न स मुनिः। इत्थं माण्डूक्योपनिषदुक्तरीत्या सङ्क्षेपेणोङ्कारचिन्तनं वर्णितम् । नृसिंहतापिन्याद्युपनिषत्स्वप्योङ्कारोपासनक्रमो वर्णितः (नृ. उ. ५) । इदं चोङ्कारचिन्तनं परमहंसानामेव गोप्यं धनम् । बहिर्मुखस्य नास्त्यत्राधिकारः। अत्यन्तान्तर्मुखस्यैवात्राधिकारः । गृहस्थानां नास्त्यत्राधिकारः । दारापत्यवित्तादिपरिग्रहरहितः परमहंस एवात्राधिकारी ।

- Practice Nirguna Upasana continuously for a length of time

- **Must have appropriate life style in which mind is not Pre-occupied**

Mind Pre-occupied by
PORT

Possessions

Obligatory Duties

Relations

Transactions

In Grihastha “PORT” High :

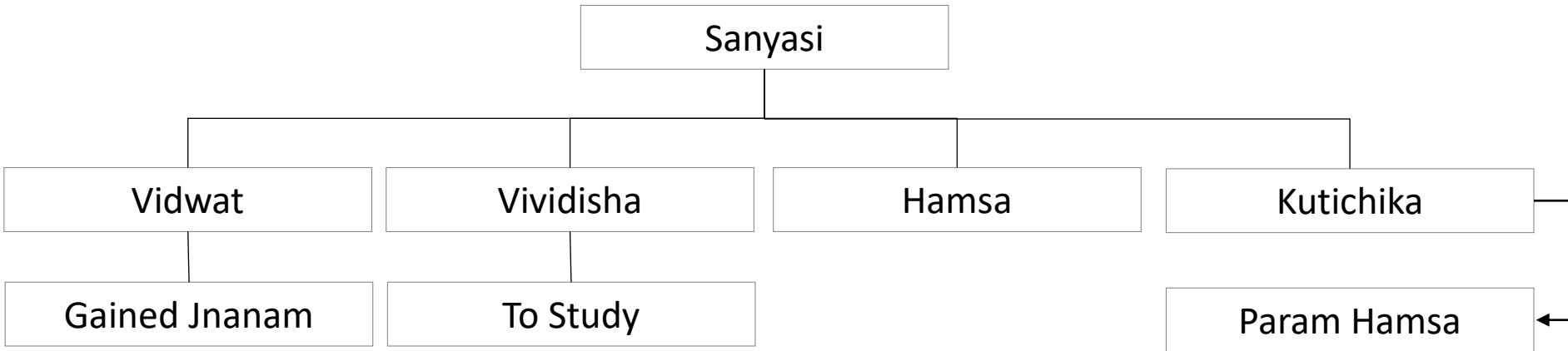
- Design Grihastha Lifestyle like Sanyasa Ashrama
- If no time, Mind, Pre-occupation will be there
- In Sanyasa Ashrama time and Unpre-occupied mind will be there.

Definition of Grahastha :

- Ashrama where time and mind is not Available

Definition of Parahamsa Sanyasi :

- Ashrama where time and Mind Available



- When Duties are there, Pre-occupations will be there

Kaupina Panchakam by Shankara :

- One who has only Duty of Nididhyasanam...
- Vedanta Vakhyeshu Sada Ramantaha... Have time and Mind, Otherwise guilt will come.
- If there is No time for Vedanta, anger and displeasure of not performing Duty is there.
- No Grudge, Bitterness should be there while in Nididhyasanam.
- Learn to Balance without Bitterness and Guilt.

- This Ohmkara meditation is prescription for Paramahansa Sanyasi or Jnana Karma Grihastha Sanyasi.
- This Adhikari will have time and Unpreoccupied mind

One who understands and meditates is called a Munihi, has time and free Mind.

- Mananatu Munihi Uchyate...
- Meditation on Ohmkaara = Mananam = Nididhyasanam
- One who does not Practice 'Nididhyasanam', he is not Munihi

One Complaints :

- Have knowledge, no Peace of Mind
- Co-existence of Jnanam and no Peace is a Mystery.

Jnanam Promises :

- Tesham Jnanam, Tesham Shanti Moment you get Jnanam, Peace Dawns.
- Jnanat Eva Kaivalyam...
- Vedanta promises Shanti but we don't experience
- Apratibandaka Jnanam gives Shanti.

Pratibandha = Chatur
Vidham

Ahamkara

Mamakara

Raaga

Dvesha

Gita - Chapter 2 :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

- Tan Man, Sab Kuch tera

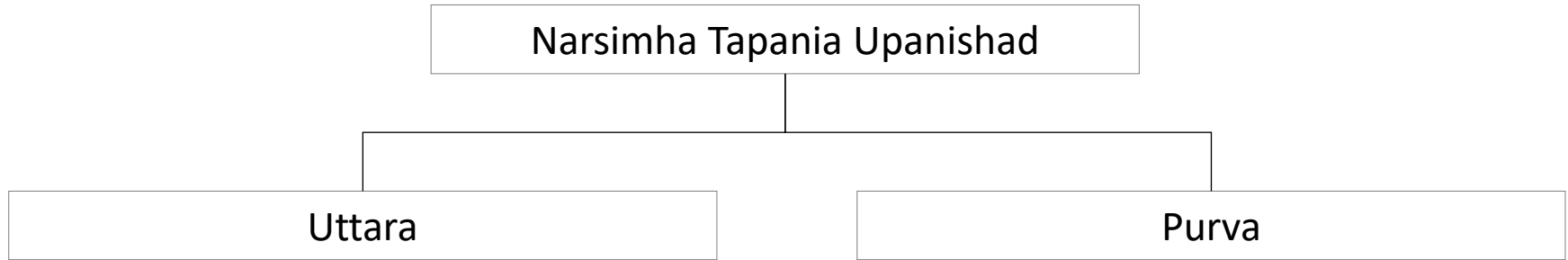
Gita - Chapter 18 :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Surrender everything to Vishwarupa Ishvara
- Saha Eva Munihi Bavati... Mandukya Karikas - 1st Chapter - Describe Ohmkara.
- Also Narsimha Uttara Tapania Upanishad - Chapter 5 - Ohmkara Upasana



Buy :

- Motilal Banarsidas 200 Upanishads - Moolam Book Upanishad Sangraha
- Ramakrishna Mission - Anna Subramanian 108 Upanishad - Tamil Translation.

Sanyasis	Grihastha
<ul style="list-style-type: none"> - Can do Upasana easily because they have Time and no Pre-occupied Mind 	<ul style="list-style-type: none"> - Make time Available After Duty - Grihastha Ashram involves Duty - Don't complain

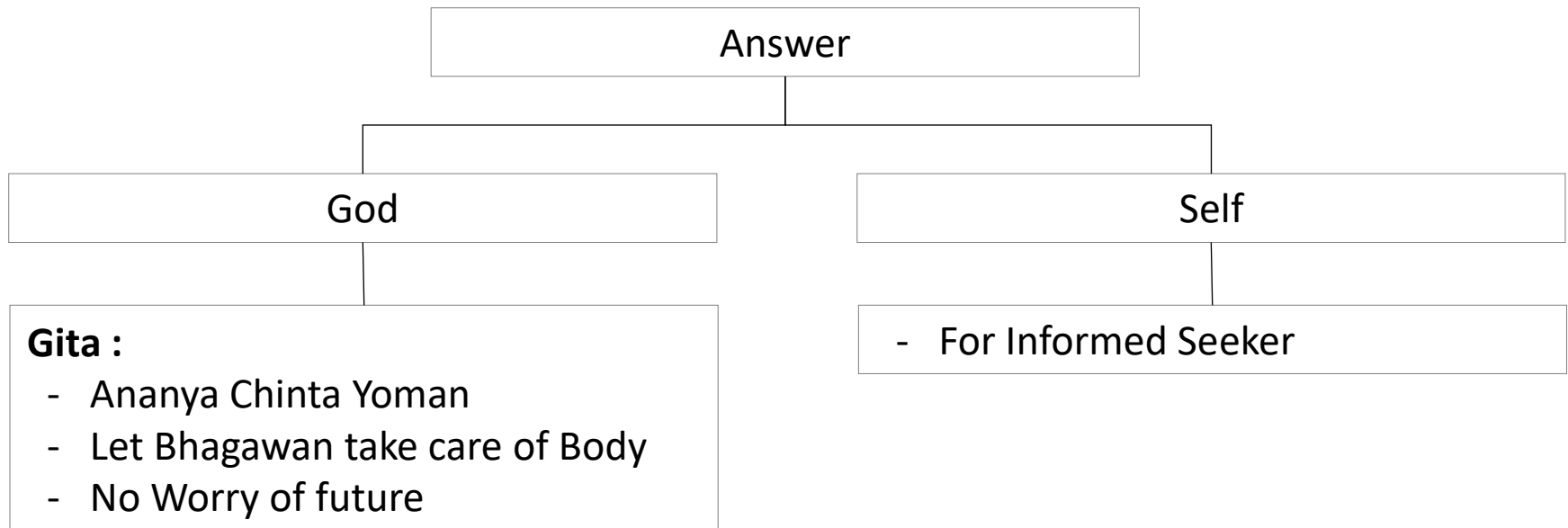
- After Jnana Nishta, Devote Life for Loka Sangraha
- Sravanam, Mananam, Nididhyasanam not required
- Give quality time for 'Nididhyasanam' till Nishta comes
- Secret wealth - Guhyam Param, Ashrama not important
- Bahirmukhatvam of Mind makes mind Pre-occupied.

- External responsibilities.
- He has no Scope

In Meditation, except Ohmkara, everything else will come and go

- Atyanta Antarmukha = For Extremely introvert, Non-extrovert people, there is Scope for this Meditation.
- For Grihastha with Spouse, Children, Investment Pre-occupies Mind
- Longevity Risk - Insurance company asks what if you live longer than 65!
- Parigraha = Possessions.

What is Sanyasis Security?



अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣāṁ nityābhiyuktānām
yōgākṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- I am Brahman who gives security to the entire Universe, isness rests on me.

Topic 308 and 309 :

(अ०. ३०८-३०९) ओङ्कारध्यानफलम् —

Topic 308 :

(३०८) ओङ्कारध्यानं ज्ञानद्वारा मोक्षफलकम् — उक्तेरीत्या ब्रह्मरूपेणोङ्कारोपासकस्य ज्ञानद्वारा मोक्षः सिद्ध्यति। परन्तु यस्य पुनरैहिकभोगे अ०मुष्मिकब्रह्मलोकभोगे वेच्छास्ति तीव्रवैराग्यं च नास्ति, तथापि हठादिच्छां निरुध्य दारापत्यधनादिकं परित्यज्य परमहंसगुरूपदेशेन यावज्जीवमोङ्काररूपं ब्रह्माभिध्यायेत्, तस्य भोगेच्छा ज्ञानप्रतिबन्धिका भवति । तस्मात्तस्येह न ज्ञानं जायते । किन्तु स ध्यानानुष्ठानपूर्वकमेवैतच्छरीरं त्यक्त्वा शरीरान्तरमादत्ते ।

- Result of Omkara Dhyanam
- Nirguna Upasana Generates Jnanam, normally knowledge comes from Sravanam, Mananam.
- Nirguna Upasana converts Obstructed knowledge into Unobstructed knowledge.
- Conversion is called here Jnanasya Utpatti and Attainment of Moksha
- Till then Madhyama Postpones Moksha
- Uttama does not Pray for Liberation to him this is Non-relevant, Redundant.

- He has done Sadhaka Bhava Nivritti.
- Upasana Does not convert or Generate knowledge, removes only obstacle, has no direct accesses to knowledge
- Works on removal of obstacle in the Mind
- Converts Sapratibandhaka Jnanam into Apratibandhaka Jnanam.

Example :

- Wind removes clouds, Obstructed Sunlight becomes Unobstructed Sunlight.
- Wind does not do anything to the Sun, removes Cloud
- Indirectly we say Obstructed Sun, becomes Unobstructed.
- How long Upasana required?
- Depends on Type of Obstacle
- How many attempts for CA?

3 Possibilities After Nirguna Upasana

I

- This Janma
- Jivan, Videha Mukti here
- Converted Jnanam in Current Janma

II

- One more Janma
 - Yoga Brashta
- Gita :**
- Chapter 6 - Verse 41
 - Limited effort required for Moksha
- Example :**
- Gas in flash point Catches fire
 - No Match stick required

III

- Krama Mukti in Brahma Loka
- Obstruction goes there

Gita :

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

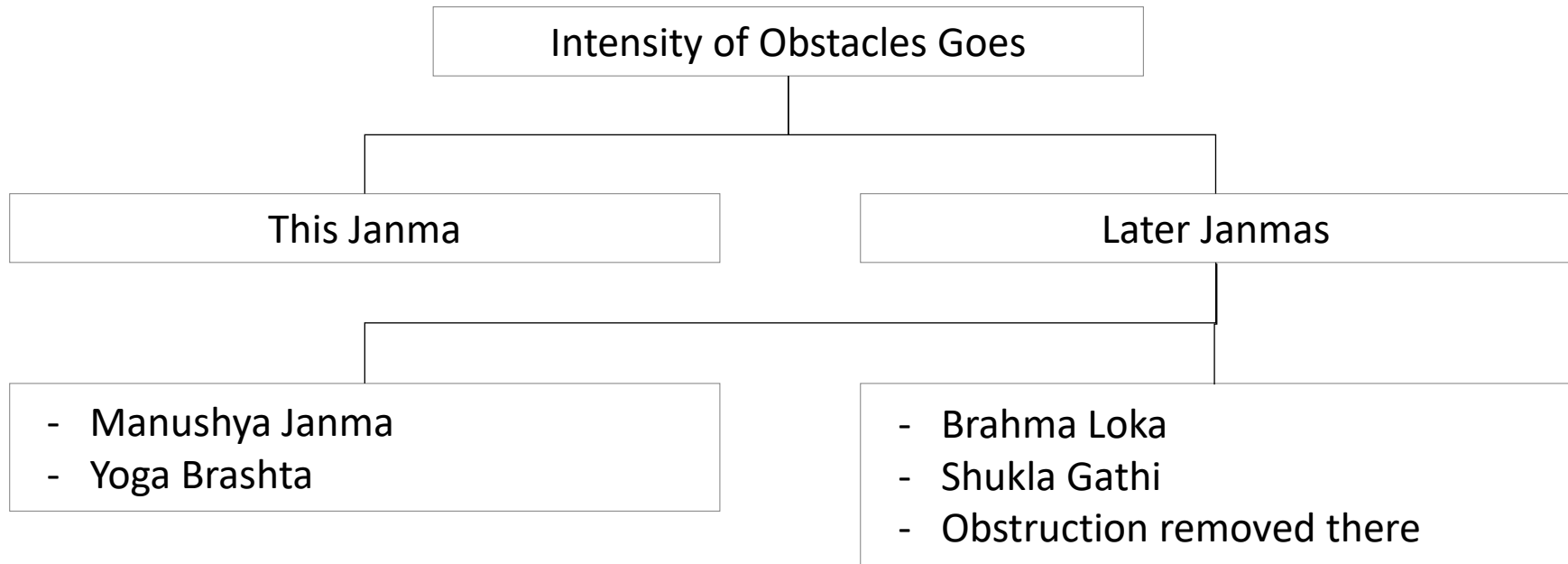
prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ ।
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhiajāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy.
[Chapter 6 – Verse 41]

- These Discussions not relevant for Uttama.

Revision 244 :

- Ohmkara Nirguna Brahma Upasana for Madhyama Adhikari.
- When one is not able to Drop Aham Sadhaka Bhava.



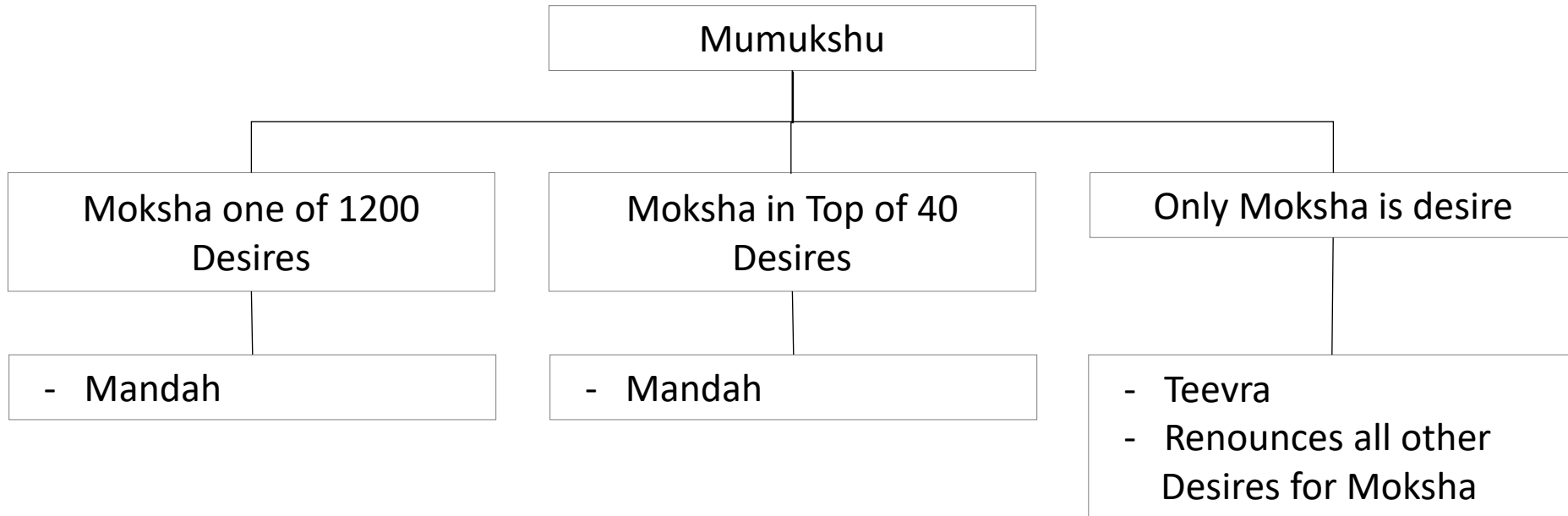
For Uttama :

- Sravanam, Mananam give Aparoksha Jnanam.
- Nididhyasanam is not Upasana or Jnanam

- **Only for Viparita bhavana Nivritti - Elimination of habitual notions of Jeevatvam.**

- Madhyama, has no Jnanam itself
- Saprati-bandaka Aparoksha Jnanam has to be converted into Aprati-bandaka Jnanam.
- Jnanam already received through Mahavakyam requires Conversion of Saprati-bandha Aparoksha Jnanam into Aprati-bandaka Aparoksha.
- Jnanam which is called Jnana Utpatti.

1 st Possibility	2 nd Possibility
Iha Loka	Seeker who has not known Moksha in Complete entirety



Katho Upanishad :

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Naciketam upakhyanam, mrttyu proktam sanatanam,
Uktva srutva ca medhavi, Brahma loka mahiyate ॥ 16 ॥

The intelligent one, having heard and related this ancient story of Naciketas as told by Lord death, is glorified in the world of Brahman. [1 - 3 - 16]

- Yama offered Brahma Loka free of Cost.
- Nachiketa rejected it as a dry blade of grass comparing it to Moksha.
- Shows Value of Moksha, Teevra Mumukshutvam.
- Aihika Bhoga, worldly Pleasures.

Chandogyo Upanishad :

- Chapter 8 - 2nd Section - Amushmika Brahma Loka
- Pitru Loka, Brahma Loka can get Anything through Sankalpa, object appears in front.
- Attraction of sense pleasures should go away
- If Desire lurking in the Mind, then no Teevra Vairagyam.
- Only Mandah, Madhyama Vairagyam, Sadhana Chatustaya Sampatti incomplete
- Because of problem in family took Sanyasa, Suppression.

Suppression	Growing out
<ul style="list-style-type: none"> - Grapes are sour Vairagyam - There is possibility of getting Desires fulfilled free of Cost - Jihasa Vairagyam have suppressed desires - Vairagyam in - complete - Taken Kashaya Vastram - Madhyama Adhikari Sanyasi 	<ul style="list-style-type: none"> - Vairagyam after Maturity - Even when Desires Available, I am able to renounce - Viveka Janya Vairagyam - Renounce family, profession, friends by taking to Sanyasa, and Guru Upadesha - Uttama Adhikari Grihastha

- Ashrama Does not indicate Degree of renunciation.
- Not all Grihasthas or Sanyasis are Mandah or Madhyama or Uttama Adhikaris.

Reverse possible Why?

- Hattam Ichha Nirudya has Suppressed Desires
- Has Hamsa Guru Upadesha, Srotريا Brahma Nishta Guru
- Because of obstacle, Jnanam incomplete
- Did Nirguna Brahma Upasana throughout Sanyasa life

What happens to him?

- Deficiency in Vairagyam becomes obstacle for Converting Sapratibandaka Jnanam into Apratibandaka Jnanam
- He becomes Yoga Brashta - Gita - Chapter 6

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

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śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhiajāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham
sa yāti paramām gatim ||8-13||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

- At time of death also Practices Ohmkara.
- Takes another body

Why he does not go to Brahma Loka?

- Unique topic in Vichara Sagara Only.

ऐहिकभोगेच्छानिरोधपूर्वकं ध्यातानुष्ठानकारणात्स मनुष्यलोके सतां शुचीनां श्रीमतां
कुलेऽभिजायते। तत्र पूर्वजन्मेच्छाविषयभूतान् सकलान् भोगान् भुक्त्वा
पूर्वजन्मानुष्ठितध्यानसंस्कार बलाद्भूयोऽपि ध्याने वा विचारे वा प्रवर्तते । ततो ज्ञानम्,
ज्ञानान्मोक्षं च लभते ।

What is basis of Punar Manushya Janma and not Brahma Loka?

Answer :

- Aihika Bhoga Ichha Purvaka
- This Upasaka had Pratibanda had desire for Aihika Bhoga which requires Manushya Loka or had relevant Adrushta Pratibandha
- Desire Suppressed in Purva Janma and Performed Dhyanam.
- Born in Kula of Jnanis, uncontaminated people, wealthy Grihastha.
- Very early in life has right Desire.

Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

Aitareya Upanishad :

- Vamadeva in Garbhavasana, got invisible obstacle removed.
- Purva Janma, Suppressed Desires he enjoyed.
- One goes to Nirguna Brahma Upasana because of Samskaras.
- Goes to Guru casually, gets Jnanam in next Janma is 2nd Possibility.

1 st	2 nd
Current Janma	Next Janma

Topic 309 :

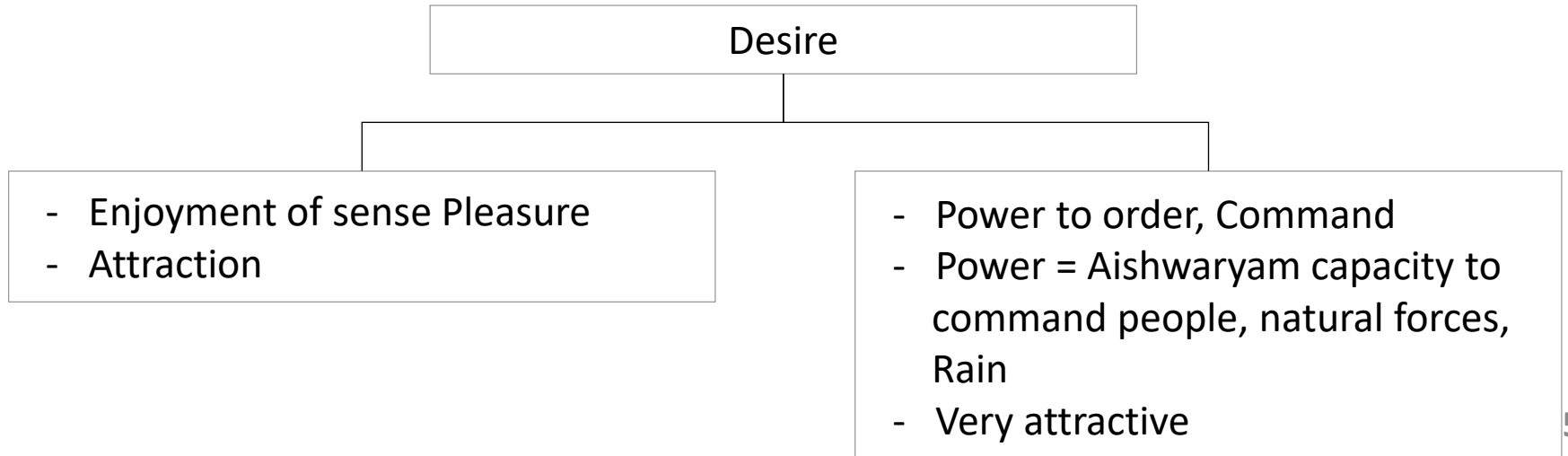
(३०९) ओङ्कारध्यानं ब्रह्मलोकप्राप्तिफलकम् — यः पुनर्ब्राह्मलौकिकभोगेच्छां निरुध्योङ्काररूपब्रह्मध्यानमकरोत्स शरीरपातानन्तरं ब्रह्मलोकं गच्छति । तत्र मनुष्यपितृदेवानां दुर्लभं स्वातन्त्र्यं तत्प्रयुक्तमानन्दं चानुभवति । हिरण्यगर्भतुल्यभोगान् सत्यसङ्कल्पत्वाद्यैश्वर्यविशेषांश्च लभते ।

3rd Possibility - Brahma Loka Krama Mukti :

- Nirguna Upasana gives Brahma Loka

Why Brahma Loka?

- Still had Desires Suppressed



- Nirudhya Having Suppressed Subtle desires came to Vedanta as Casual pursuit, Goes to Brahma Loka.
- Get freedom to do things not available for Manushyas, Pitrus, Devas, gets Svatantram.

Dahara Vidya - Chandogyo Upanishad - Chapter 8 :

- Section 1 to 6 : Dahara Kasha Upasana
- 2nd Part - Daharakasha Jnanam
- Powers to enjoy
- All enjoyments belonging to Hiranyagarbha (Topic 311)
- In Brahma Loka, Powers we can enjoy, 5 Dishes at same time Simultaneously in 5 Months

Topic 309 :

- States - He goes to Brahma Loka.

Tattva Bodha :

साधनचतुष्टयं किम्? नित्यानित्यवस्तुविवेकः ।
इहामुत्रार्थफलभोगविरागः । शमादिषट्कसंपत्तिः ।
मुमुक्षत्वं चेति ।

*Sādhana catustayam kim? Nityānityavastuvivekah |
Ihāmutrārthaphalabogavirāgaḥ | Śamādisatkasampattiḥ |
Mumuksutvam ceti |*

What are the four-fold qualifications? The capacity to discriminate between the permanent and the impermanent, dispassion to the enjoyment of the fruits of one's actions here and hereafter, the group of six accomplishments (inner wealth) beginning with sama and the yearning for liberation.

[Verse 2]

- If all powers or Moksha given, what will you choose?
- Brahman = Ashabdam, Asparsham have Nachiketa Mind - Test for our mind
- Brahma - Lives 120 Years, 108 Million Years

Visishta Advaitin :

- Concludes as Moksha in Vaikuntam Loka

Vedantin :

- Not Moksha

Topic 310 :

(३१०) ब्रह्मलोकमार्गः — ब्रह्मलोकगमनमार्गक्रमस्त्वेवम् — ब्रह्मोपासनतत्परः पुरुषो यदा म्रियते तदा तस्यान्तःकरणमिन्द्रियाणि च सम्मूर्च्छितानि भवन्ति । ततः स न किञ्चिदपि बोद्धुं कर्तुं वा शक्नोति । तथापि यमदूतास्तस्य लिङ्गशरीरं नेतुं न तदन्तिकमागच्छन्ति । किन्त्वग्न्यभिमानिनी देवता तस्य मरणसमये तमुपासकं शरीराद्वियोज्य स्वलोकं नयति । ततोऽग्निलोकात्तमुपासकमहरभिमानिनी देवता स्वलोकं नयति । ततः शुक्लपक्षाभिमानिनी देवता तमुपासकं स्वलोकं नयति । तत उत्तरायणाभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततः संवत्सराभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो देवलोकाभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो वाय्वभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततः सूर्याभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततश्चन्द्राभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो विद्युदभिमानिनी देवता तमुपासकं स्वलोकं नयति ।

- Stations one has to cross before reaching Brahma Loka.

Brahma Sutra - Chapter 4 - 4th Section :

- Stages of Brahma Loka Marga - Here ND borrows Kramaha from Chandogyo Upanishad.
- Upasaka committed to Upasana.

अन्तकाले च मामेव
स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं
याति नास्त्यत्र संशयः॥८-५॥

antakālē ca māmēva
smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvaṃ
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

- Upasaka Practices Ashtanga Yoga - Pranayama Controls organs, Prana, Sit, withdraw Prana, Sushmana Nadi, Brahma Rendram.
- After death, sense organs Dysfunctional like in coma, can't look around.
- Sammorchitani - inactive, Passive sense organs
- **Jiva on leaning the body, does not know he is travelling.**
- **Travelling happens without Awareness of Traveler.**

Example :

- Sleep in Plane and Travelling can't change, Determine Direction of Travel.
- Travel Governed by law of Karma freewill Does not function.
- Normally, Yamdhutas come when people Die, not for Upasakas.
- Special Messengers, Devatas come, take care of Yama Dhoota.

i) :

- Agni Jyoti Abhimani Devata come at Upasaka Death

Gita - Chapter 8 :

अग्निर्ज्योतिरहः शुक्लः
षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति
ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥

agnirjōtirahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam |
tatra prayātā gacchanti
brahma brahmaavidō janāḥ ||8-24||

Fire, light, day time, the bright fortnight, the six months of the northern solstice ; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- Separates Sthula and Sukshma and goes to Agni Loka.
- Each Devata takes him to his Loka

ii) Shukla Paksha :

- Bright fortnight where moon is Available

iii) Uttarayana Devata :

- Jan - July - Northern Journey of Surya
- Brahma Sutra Analyses - Whether it Describes.

Uttarayana

Devata

Or Kala not time of Devata

Brahma Sutra :

आतिवाहिकास्तल्लिङ्गात् । Ativahikastallingat

(These are) deities conducting the soul (on the path of the gods), on account of indicatory marks to that effect.[4 – 3 – 4]

iv) Samvatsara :

- Entire Varsha - Year.

Devata list in 3 Upanishads

Chandogyo Upanishad

Brihadaranyaka Upanishad

Kaushitaki Upanishad

- Brahma Sutra takes up all Devatas in Upanishads and Gives Order also - 1st - 2nd - 3rd
- 14 Stations for each Loka, Devata is Separate.
- Last is Vidyut Lokam.

तत्र विद्युल्लोके हिरण्यगर्भाज्ञया हिरण्यगर्भलोकवासी हिरण्यगर्भसरूपश्च कश्चनामानवो दिव्यपुरुषस्तमुपासकं नेतुमागच्छति । स चामानवः पुरुषस्तमुपासकं विद्युल्लोकाद्वरुणलोकं नयति । विद्युदभिमानिनी देवता च वरुणलोकपर्यन्तं तमनुगच्छति । ततोऽप्यमानव एव पुरुषस्तमुपासकं वरुण लोकादिन्द्रलोकं नयति । वरुणदेवता चेन्द्रलोकपर्यन्तं तमनुसरति । ततोऽपि स दिव्यः पुरुष एव तमुपासकमिन्द्रलोकात्प्रजापतिलोकं नयति । इन्द्रश्च प्रजापतिलोकपर्यन्तं तमनुसरति । प्रजापतेर्ब्रह्मलोकगमनसामर्थ्याभावादमानवपुरुषोऽसहकृत एव तमुपासकं प्रजापतिलोकात् ब्रह्मलोकं नयति । ब्रह्मलोकस्याधिपतिर्हिरण्यगर्भः । समष्टिसूक्ष्माभिमानी चेतनो हिरण्यगर्भ इति कीर्त्यते । तमेव हिरण्यगर्भमपरब्रह्मेति कार्यब्रह्मेति च वदन्ति । कार्यब्रह्माधिष्ठित एव लोको ब्रह्मलोक इत्युच्यते ।

v) Relay Race Upto Vidyul Loka :

- In Vidyul Loka, from Brahma Loka Hiranyagarbha Brahmaji sends special messenger to Guide to Brahma Loka.

vi) :

- Hiranyagarbha Commands special messenger, one Hiranyagarbha Vasi who resides next to Brahmaji, Sarupya Bhakta, Resembles Brahmaji, 4 Heads.
- Does not resemble Ordinary Human form.
- Has Divine form
- Divya Purusha, takes charge of Upasaka.

Revision 245 : Brahma Sutra :

- Devatas during travel, 14 Stations mentioned
- Jiva without functioning of Sense organs Doesn't know what is happening.

Example : Like in Sushupti

- **Sukshma Shariram not functioning in Sushupti**
- Upasaka remains as he is in Sushupti in Karana Shariram
- Direction not determined by Upasaka but by Devata
- Devata's takes to different Lokas Upto Vidyul Loka.
- Vidyul Abhimani Devata last intermediary station, something new Happens.

vii) Upasaka Joined by Amanavaha Purusha :

- Non Human form, extra Ordinary Devata
- Resident of Brahma Loka
- Job : Carry Upasaka from Vidyul to Hiranyagarbha Loka
- Hiranyagarbha Sarupa, resembles Chaturmukha Brahmaji
- Divya Purusha, Divine Purusha till previous stage, Vidyul Loka, Upasaka Plus Devata travelled.
- Now Upasaka and Devata and Amanava Purusha.
- Devatas come and go
- Vidyul Loka Devata and Upasaka and Amanava Purusha.

viii) Varuna Devata :

- Goes to Indra Loka

ix) Prajapati Loka :

- Upasaka and Divya Amanava Purusha Common.
- Prajapati does not have Access Ticket to Brahma Loka

x) Only Two :

- Amanava Purusha and Upasaka Travel to Brahma Loka Unaccompanied by Prajapati.
- At last Madhyama Adhikari reaches Brahma Loka
- Even Sanyasi or Grihastha can be Madhyama or Uttama Adhikari will say, I have understanding but no experience.
- Hiranyagarbha = Samashti Sukshma Shariram, Abhimani = Hiranyagarbha, Apra Brahman, Karya Brahma Ishvara, Chidabasa Sahita Satchit Ananda, product.
- During Pralayam, Hiranyagarbha also resolves into Paramatma.
- Expecting new Anubhave is error
- When Jnanam is away, Moksha is away.
- Brahma Loka Adhipati = Hiranyagarbha
= Chaturmukha Brahma
- Hiranyagarbha associated with Sukshma Prapancha, Pratibimbata Chidabasa.
- It resolves during Pralayam
- Hiranyagarbha = Prathamaja Karya Devata.

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta I
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha II 1 II

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

- After Maranam = Yatha Ichha, Kama... Person takes next body.

Mundak Upanishad :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra I
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah II 2 II

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

- As per Kama is Attainment of new Shariram, Here exception.

Topic 311 :

(३११) सायुज्यमुक्तिवर्णनम् — यद्यपि पूर्वोक्तरीत्या ओङ्कारोपासनं शुद्धब्रह्मरूपेणोक्तम्, शुद्धब्रह्मोपासकस्य शुद्धब्रह्मप्राप्तिरेवोचिता । “यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति” (छा. ३-१४-१) इति श्रुतेः ।

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावाभावितः ॥ भ. गी. ८.६ ॥

इति स्मृतेन्यायाच्च । तथापि शुद्धब्रह्मप्राप्तेर्वेदान्तप्रमाणजन्यद्वैतमिथ्यात्वपूर्वकाद्वैतज्ञान-मात्रसाध्यत्वात् भोगेच्छारूपप्रतिबन्धसत्त्वाच्च यस्य ज्ञानं न सञ्जातं तस्य कार्यब्रह्म प्राप्तिरूपसायुज्यमुक्तिरेव सिद्ध्यति । ब्रह्मलोकं गतस्योपासकस्य हिरण्यगर्भस्य मानविभूत्यैश्वर्यादिकं सिद्ध्यति । सत्यसङ्कल्पत्वमिच्छानुरूपं शरीरं सङ्कल्पमात्रेणाभीष्टभोगलाभश्च सिद्ध्यति । युगपदेव नानाशरीरैर्नानाभोगानुभवेच्छायां सत्यां सङ्कल्पमात्रादेव क्षणेनैव नानाविचित्रशरीराणि पृथक् पृथक् भोगोपकरणसिद्धिश्च भवति ।

Gita - Chapter 8 :

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावाभावितः ॥८-६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ
tyajatyantē kalēvaram |
taṁ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta |
atha khalu kratumayaḥ puruṣo yathākraturasmimlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ
kurvīta || 3.14.1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

- Nirguna Brahma Upasaka by travel comes to Brahma Loka.
- He meditates at death time
- Nirguna Brahma Aikyam does not happen automatically at death as per general Rule.
- Nirguna Brahma Aikyam requires Aikya Jnanam.
- Nirguna Brahma Upsana done during life and at time of death
- He should Join Nirguna Brahman, is General Rule.
- Yatha Kama, tatha Phalam goes to Hiranyagarbha Loka
- Nirguna Brahma Aikyam not Automatic because of Upasana Phalam.
- Other Phalam possible with Upasana

Bhagawatam :

- Jada Bharatha thinking of Upasya Vishaya gave him deer Body.
- After Maranam, Upasya Vishaya Aikyam will take Place automatically is General Rule.
- Thought = Upasana, get oneness with Vishaya because of Upasana.
- Aikyam here requires Jnanam.

• **Nirguna Brahma requires Nirguna Brahma Jnanam for Jnanam, obstacle should go away, must claim Aham.**

- Brahma Asmi, Nityaha Asmi, Muktaha Asmi, Jivaha Nasmi.
- Saguna Vishaya Upasana Phalam gives Aikyam

• **No Aikyam Phalam in Nirguna Upasana**

Sayujya Mukti :

- Yadyapi Tatapi Nasti... Shuddha Brahmena Uktam
- Born out of Shuddha Brahman.

General Rule

For

Possible Phalam

- Hiranyagarbha, Virat, Ishvara Upasaka

- Virat Hiranyagarbha
- Aikyam Ishvara after Maranam

Law :

- Yata Krutuhu, Asmin Loke Bavati...
- As a man thinks, so he becomes
- Sankalpa, Upasana = Krutuhu

Gita :

- What a person meditates at time of Death, that Devata, Bhava Svarupam he gets.
- For Nirguna Upasana, Devata will not come, Prarabda Avatare...
- Hence, Sada Tad Bava Bavitaha...
- Do Rehearsal throughout life not like Bharatanatyam - 1 week rehearsal.
- This is Divya Chakshu - Eye of wisdom.
- Constantly remember Lord throughout life
- Logical reasoning based on experience

Tathapi - Yadyapi (Remembered) :

- General Rule in Karma Khanda, can't apply in Jnana Khanda.
- Through Upasana - No Aikyam
- Jnanam alone leads to Aikyam
- Nirguna Brahma Aikyam Matram Saddhyavat (Only through Advaita Jnanam)

<ul style="list-style-type: none">• Advaitam should be understood as absolute I, myself

- Sense organs report dualistic world

- No second thing even Ishvara is there other than me
- No Jeeva, Jagat, Ishvara
- God gives Moksha when I understand that there is nothing including God other than me.
- Rigorous Advaitam.

Binary Format :

- **World experienced other than me**
- **Does not exist separate from me**
- **Nama Rupa Superimposed on me**
- **Aham Satyam, Jagan Mithya is doubtless conviction for jnani**
- See Dvaitam as Mithya from Vedanta

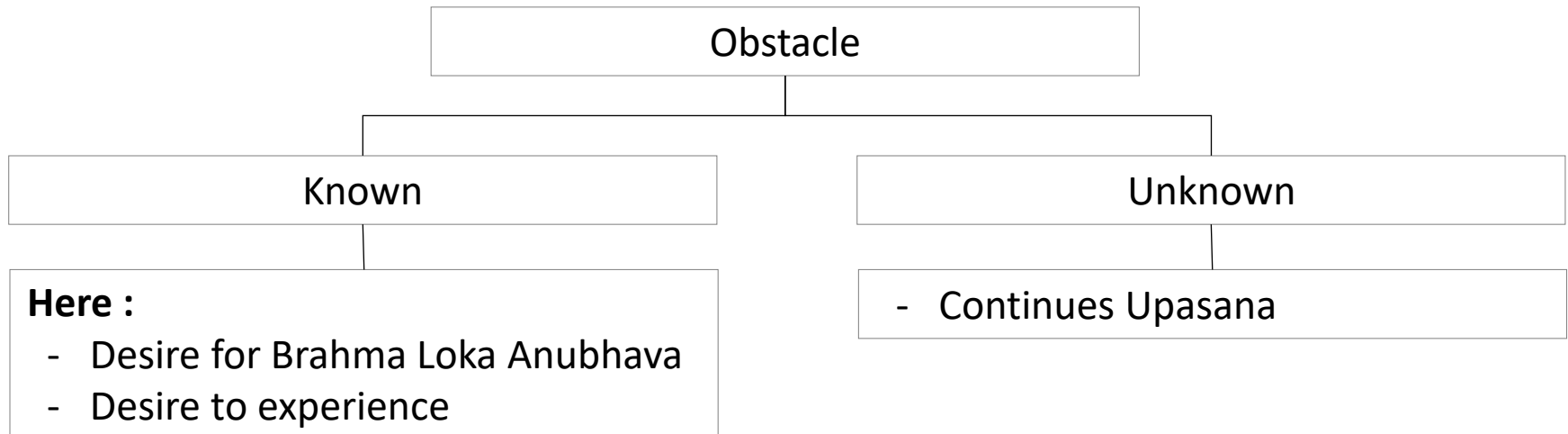
Studied :

- Consciousness = Sakshi = Satyam
- Sthula, Sukshma, Karanam = Mithya
- Know Jahati, Ajati, Samsarga Artha Bodhaka Vakhyam, Visishta Arthaka Bodhaka Vakhyam.
- Nirguna Upasaka knows all details of Brahman
- Moksha still Sadhyam, because of Obstacle in Jnanam
- Looks at self as Sadhaka, No Sakshatkara realization, Moksha still a goal, still Upasaka

- Don't have Jnanam to claim I am Brahman

Problem :

- Not absence of knowledge but obstacle which stops him from claiming.
- My understanding is itself Sakshatkara
- Other than understanding, there is no Sakshatkara
- No Mystic experience required
- Sakshatkara = Jnanam = Clear understanding
- Person thinks - Jnanam is different, Sakshatkara is different
- Brahman not standing in front.



- Satya Kamatvam, Sankalpatvam desires not fulfilled
- Bhoga Ichha of Brahma Loka still lingering in the Mind

• Not able to disidentify from the desire Ridden Mind.

- Can't see mind as Anatma because desires many in the mind, can't see it as Anatma different from seer, Sakshi, Atma.
- Behind mind, Strong desires
 - Mind can't become Atma
 - Mind not seen as Anatma

- **Mind becomes Atma, me, when mind gives up desires**
- **When desire goes, mind mango naturally falls**
- **Desireless mind = Mind ripe with Vairagyam, knows hollowness of all desires**
- **Mind with Vairagyam can easily be seen as Anatma**

- I need not detach mind, mind itself goes away

- **Ripening of mind is called total Vairagyam**

- Because of Kama, attains Karya Brahma, Reaches Brahma Loka

Chandogyo Upanishad :

- Chapter 8 - 2nd Section has Details
- Sections 1 to 6 - Brahma Loka world
- Aapnoti Svarajyam
- Aapnoti Manasaspatim...
- Miraculous powers, overlordship over natural forces.
- What he wills, happens 95Kg to 60Kg without treadmill

- New body, Sense pleasure at will - Simultaneously takes many bodies
- No stay orders in divine court - Everything happens immediately
- Jagat Srishti, Sthithi, Laya powers retained by the lord, Brahmaji, Upasana not given.

Revision 246 : ND :

- Phala of Nirguna Brahma Upasana for Madhyama Adhikari after Sravanam, Mananam.
- Saguna Upasaka with Sravanam, Maanam can also - reach Brahma Loka, not discussed here.
- This Adhikara has received the message of Vedanta

i) General result of Jnana Prapti is Agyana Nivritti

ii) Crucial result of Agyana Nivritti is Adhyasa Nivritti

iii) Aham Sadhaka must be wiped out

iv) Aham Brahma Asmi Truth

- Others may look at me, I am Surprised
- If Aham Sadhaka is in Subconscious mind, then message of Vedanta has not gone to Sub-conscious mind.

<p>• Vritti Jnanam only if it removes Agyanam</p>

<p>• Jnanasya Jnanatvam agyana Nivritti Eva Bavati</p>

<p>• Aham Brahma Asmi vritti not Jnanam - if it has not done Agyana nivritti</p>

- Sadhakasya agyana Nivriti still Upasaka Sadhaka Bhavana, after 30 Years of study.
- Here don't forget the Adhikari - Candidate

- If no Jnanam in Manushya Janma, will seek Brahma Loka
- Sadhaka goes to Brahma Loka, enjoys powers, then Pratibanda obstacle goes.
- Same vritti becomes Jnanam
- Brahma Loka ichcha Pratibandha goes for Upasaka
- Vibhuti - Glory, Aishwaryam = Power, prosperity
- Ishvara Bhava = Overlordship

Chandogyo Upanishad :

स ब्रूयात्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत
 एतत्सत्यं ब्रह्मपुरमस्मिकामाः समाहिताः एष
 आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
 सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति
 यथानुशासनम् यं यमन्तमभिकामा भवन्ति यं जनपदं यं
 क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ८.१.५ ॥

sa brūyātnāśya jarayaitajjīryati na vadhenāśya hanyata
 etatsatyam brahmapuramasmikāmāḥ samāhitāḥ eṣa
 ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ
 satyakāmaḥ satyasamkalpo yathā hyeveha prajā anvāviśanti
 yathānuśāsanam yaṁ yamantamabhikāmā bhavanti yaṁ
 janapadam yaṁ kṣetrabhāgaṁ taṁ tamevopajīvanti || 8.1.5 ||

in reply the teacher will say: 'The body may decay due to old age, but the space within [i.e., brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the Self—free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of Truth and the cause of dedication to Truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate'. [8 - 1 - 5] **3601**

- Capacity to Materialize objects of your thoughts.
- Can shed and take Many bodies at will
- Enjoy world of sense pleasures

Chandogyo Upanishad :

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत
दुःखतां सर्वं ह पश्यः पश्यति सर्वमाप्नोति
सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा
सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः
शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां
विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्परं दर्शयति
भगवान्सनत्कुमारस्तं स्कन्द इत्याचक्षते तं स्कन्द
इत्याचक्षते ॥ ७.२६.२ ॥

tadeṣa śloko na paśyo mṛtyuṃ paśyati na rogaṃ nota
duḥkhatāṃ sarvaṃ ha paśyaḥ paśyati sarvamāpnoti
sarvaśa iti sa ekadhā bhavati tridhā bhavati pañcadhā
saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ
śataṃ ca daśa caikaśca sahasrāṇi ca viṃśatirāhāraśuddhau
sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthīnāṃ
vipramokṣastasmai mṛditakaṣāyāya tamasaspāraṃ darśayati
bhagavānsanat-kumārastaṃ skanda ityācakṣate taṃ skanda
ityācakṣate || 7.26.2 ||

Here is a verse on the subject: ‘He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].’ He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumāra freed Nārada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumāra is a man of perfect knowledge. [7 - 26 - 2]

- Can multiply into many forms
- Enjoy different sense pleasures simultaneously in one moment

Cloning :

- Can produce same body
- In Brahmaloaka, Many, Varied, Vichitra Sharirarms
- One Sukshma Sharira, Many Sthula Sharirams, otherwise that Bhoga I will not know.

Brahma Sutra - 3rd and 4th Pada :

- Bhoga Upakaranam = instrument of sense pleasures
- Person has infinite Bhoga

किं बहुना । यद्यत्सङ्कल्पयति तत्सर्वमप्रत्यूहेन सद्यः सम्पद्यते । परन्तु जगत्सृष्टिपालनसंहरणव्यतिरिक्ताः सर्वा विभूतयो हिरण्यगर्भसमाः सिद्ध्यन्ति । अनेकेश्वरत्वे जगत उन्मथप्रसङ्गात् सृष्ट्यादित्रिकातिरिक्तसकलैश्वर्याण्युपासकस्य सिद्ध्यन्ति । इयमेव सायुज्यमुक्तिरिति कथ्यते । एवमुपासको हिरण्यगर्भसमः सन् चिरकालं सङ्कल्पमात्रसिद्धान् नाना दिव्यभोगान् भुञ्जानः प्रलयकाले हिरण्यगर्भलोकस्यावसानकाले समुदिताद्वैतात्मज्ञानो विदेहमोक्षं लभते ।

ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे ।

परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥ कू. पु. १२.२६९ ॥

इत्यादिवचनात् ।

- Whatever Upasaka wills, all Pratyaksha, Pratibandha without obstacle, no stay order by anyone
- There is limitation = Samsara
- 3 Powers belong to Ishvara
- Jagat Srishti - Sthithi - Laya
- Jiva can't have - This is limitation of Jiva in Brahma Loka.

Brahma Sutra :

जगद्व्यापारवर्जं प्रकरणादसन्निहितत्वाच्च । Jagadvyaparavarjam prakaranadasannihitattvaccha ।

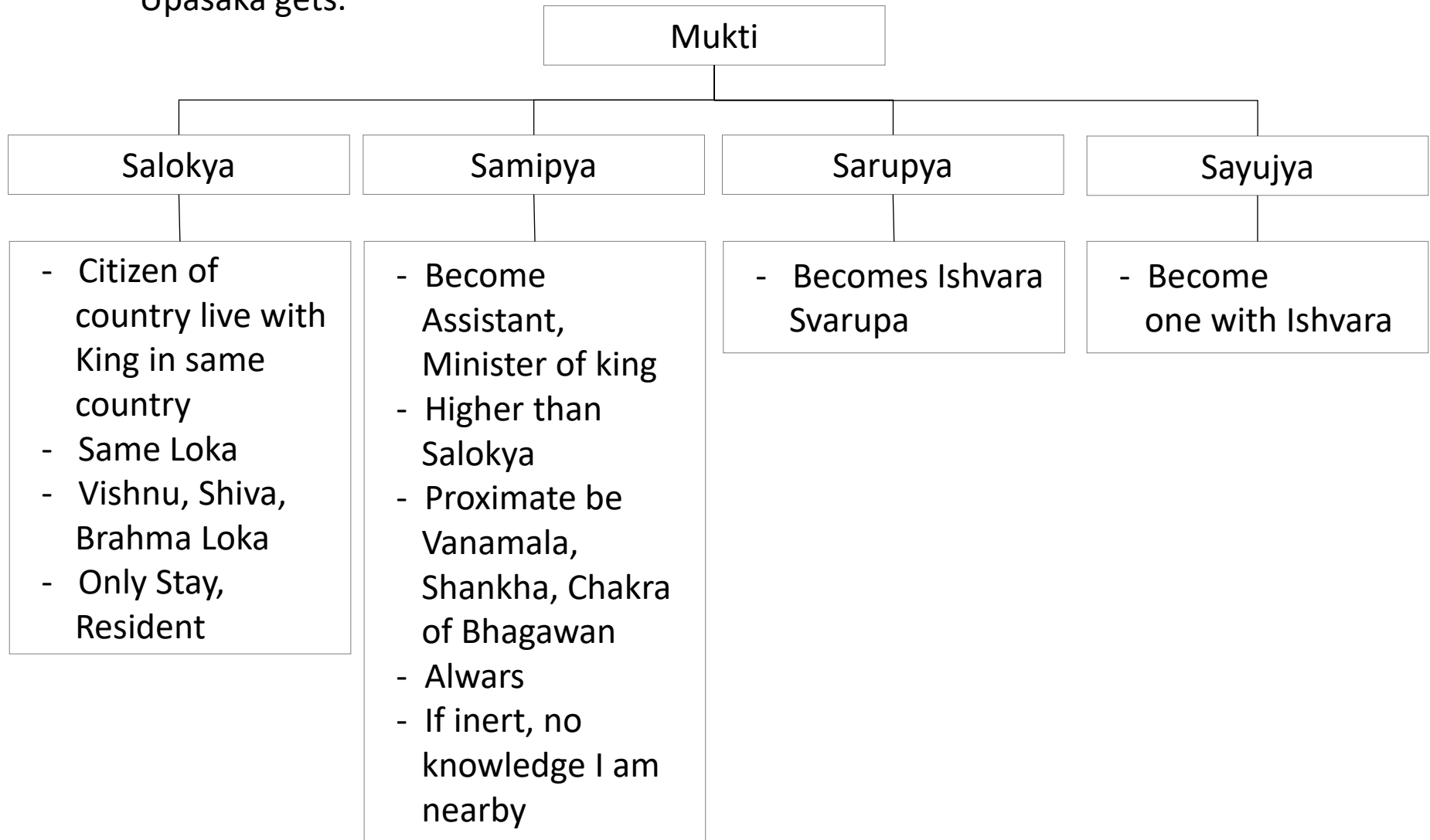
(The liberated soul attains all lordly powers) except the power of creation, etc., on account of (the Lord being) the subject matter (of all texts where creation, etc., are referred to) and (the liberated souls) not being mentioned (in that connection). [IV – IV – 17]

- All Vibhuti belong to Hiranyagarbha, Ishvara.
- If Upadhi becomes Ishvara, then many Gods in Brahma Loka with powers will be a problem.
- One will say create, other will say 'Resolve'

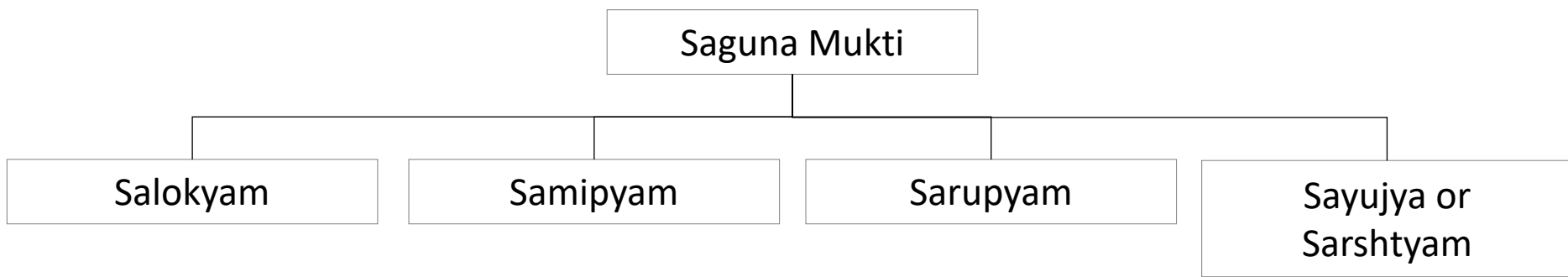
Example :

- Bhagawan gave us Many organs but One head.
- If many heads, more confusions, Disintegration will pull world in Different Direction

- Unmatha Prasanga - Other than Srishti... 3 Powers, other powers (Aishwaryam) Upasaka gets.



- In Advaitam, Never Surrender intellect
- In Bhakti = Intellect Surrendered
- Vedanta Mukti = Nirguna Brahma Avasthanam.



- Secondary, Gauna liberation not Mukhyam.
- Tatra Among 4, Sarshtyam or Sayujyam is the Greatest.
- Nirguna Brahman Upasaka gets Sarshtya Mukti, close to Hiranyagarbha Loka.

1 Day of Brahmaji :

- 2000 Chatur Yugas
- Lives 100 Days
- Experience is Varied in Celestial Pleasures.
- At time of Mahapralayam, Hiranyagarbha Loka will get resolved after 100 Years.
- Hiranyagarbha Merges into Ishvara.
- Hiranyagarbha Brahma Upasaka will get Aham Brahma Asmi Jnanam.
- Gets Samuditha Advaita Atma Jnanam

In Sravanam get :

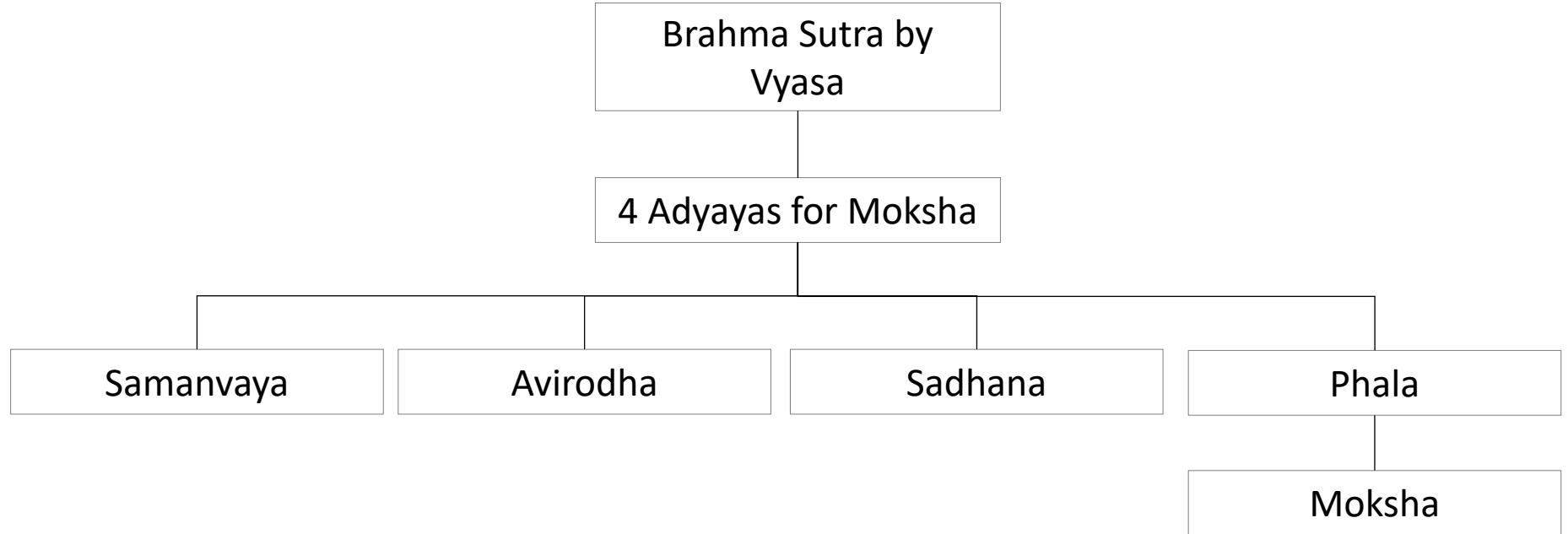
- **Advaita Vritti not Jnanam**
- **Vritti free from obstacle = Jnanam.**

- Dropped Sadhaka Bhava, now want to become Brahmaji
- Persons desire for sense Pleasure Does not end.
- Iha Amutra Phala Bhoga Viraaga, from Saguna Mukti will go to Videha Mukti.
- Samudita Atma Advaita Jnanam Yasmin Saha...
- Pramana for Krama Mukti or Videha Mukti = Koorma Puranam.
- Brahmane Tey Sarve...
- All Saguna Upasakas and Nirguna Upasakas will get Krama Mukti
- Prati Samcharan = Pralaya
- Prati = Towards Bhagawan
- Samyak Charan - Totally going towards and merging with Ishvara
- It is Pralaya for 14 Lokas
- Brahmaji's end, Hiranyagarbha anta kale
- Brahmaji's Videha Mukti kale, merge into Brahman through Jnanam.
- Jivatma Paramatma Krutaha
- One who has converted Jivatma into Paramatma through knowledge.

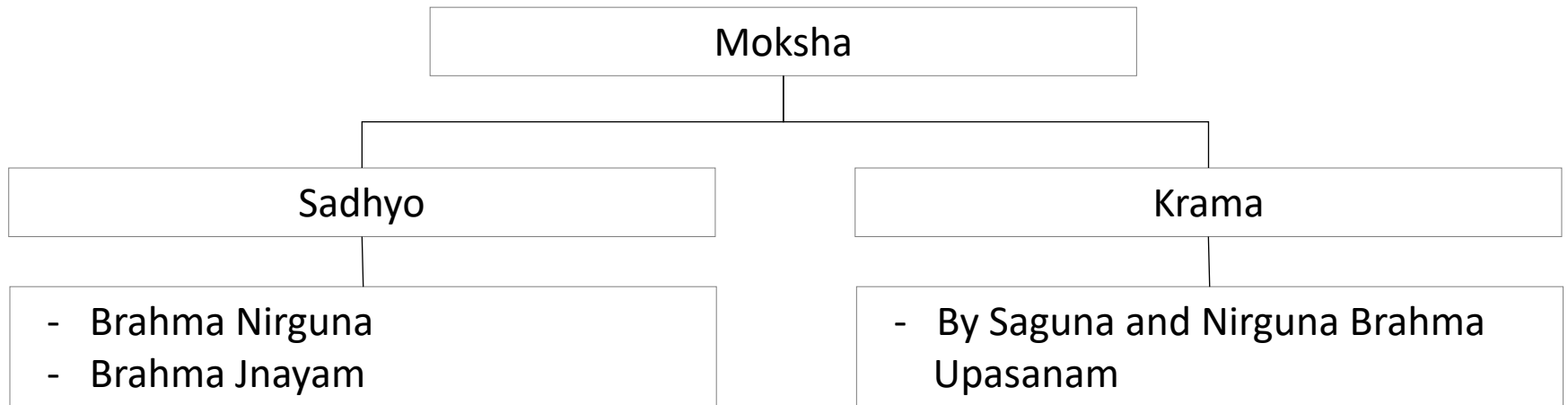
Topic 312 :

(३१२) अहङ्ग्रहध्यानादेव ब्रह्मलोकप्राप्तिरिति नियमः — यथा ओङ्काररूपब्रह्मोपासकस्य ब्रह्मलोकप्राप्तिद्वारा मोक्षलाभः फलं तथोपनिषत्सूक्तानामितरेषामपि ब्रह्मोपासनानामिदमेव फलम् । किन्तु अहङ्ग्रहोपासनं विनेतरोपासनेन न ब्रह्मलोकोऽवाप्यत इति सूत्रकारैर्भाष्यकारैश्च ब्रह्मसूत्रेषु भाष्यादिषु च चतुर्थाध्याये वर्णितम् ।

- Incidental, important information connected with Krama Mukti given here.



- Have 4 Padas each

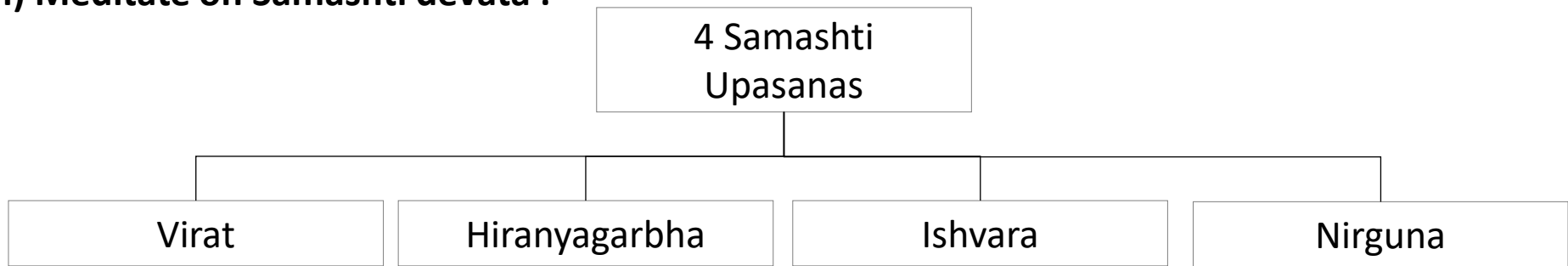


- Nirguna Brahma Upasaka - Madhyama Adhikari

How he gets Krama Mukti? Allied Topic :

- Any Upasana on external object can't give Krama Mukti
- Finite Devata Upasana is on specific Devatas - Indira, Varuna, Agni, Yamaha
- Presiding deities of parts of creation, Apoorva devata.

i) Meditate on Samashti devata :



- ii) Saguna or Nirguna Upasana can give Krama Mukti
- iii) Vyashti Upasana can't give Krama Mukti
- iv) Samashti Upasana not on external object outside.

- If Samashti invoked in External symbol, no Krama Mukti

v) Invoke Samashti only upon oneself then Krama Mukti :

- **Aham - Virat, Hiranyagarbha, Ishvara, Nirguna Brahma Upasana gives Krama Mukti**
- Aham is common, Aham graham.
- Aham Alambatvena Grihyate = Aham Graha
- Atma Vitpatti

v) Samashti Ishvara must be invoked Upon myself

If you Say :

- May Ishvara Bless me is Dvaitam

vi) Advaitam, Abhedha, Aham Graha Upasana :

Advaita Jnanam	Advaita Upasana
Gives Sadhyo Mukti	Brahma Loka Prapti and Krama Mukti

- Saguna Brahma = Samashti
- Krama mukti if one condition followed = Invoke Samashti in Vyashti
- Pankta Upasana = Siksha Valli - Taittiriya Upanishad = Aham Graha Upasana

• Hiranyagarbha invoked in my mind

- In other Upasana's, we invoke Samashti Upon external Symbol

अप्रतीकालम्बनान्नयतीति बादरायण उभयथादोषात्तत्क्रतुश्च ।

Apratikalambanannayatiti baadarayana ubhayathadoshattatkratuscha ।

Baadarayana holds that (the superhuman being) leads (to Brahmaloaka only) those who do not take recourse to a symbol of Brahman in their meditation; there being no fault in the twofold relation (resulting from this opinion) and (it being construed on the doctrine) as is the meditation on that (i.e., Brahman) so does one become.[IV – III – 15]

- No Krama Mukti if Samashti invoked on external symbol
- No Brahma Loka Prapti or Krama Mukti.

नार्मदवाणानां शिवरूपेण, सालग्रामशिलानां विष्णुरूपेण च ध्यानं तु प्रतीकध्यानमेव । नाहङ्ग्रहध्यानम् । एवमेव “मनो ब्रह्मेत्युपासीत” (छा. ३.१८.१) “अदित्यो ब्रह्मेत्यादेशः (छा. ३.१९.१) इत्यादिश्रुत्युक्तोपासनमपि प्रतीकध्यानमेव । नाहङ्ग्रहध्यानम् । तेषां तत्तत्प्रकरणे पृथक् फलश्रवणात्तैर्न ब्रह्मलोकोऽवाप्यते । सगुणस्याथवा निर्गुणस्य ब्रह्मणः स्वात्माभेदेन चिन्तनमहङ्ग्रहध्यानमित्युच्यते । तेनैव ध्यानेन ब्रह्मलोकोऽवाप्येत ।

Other Upasanas :

- Narmada Baanam Lingam on Shiva as Samashti Devata
- Vishnu on Salagramam Samasti Devata
- Upasana on Prateekam not Aham Graha Upasana
- Aditya as Brahman - Mind as Brahman
- Pratika Upasana - Narmada Baana lingam taken from river Narmada.
- Fossilized Shaligramam for Vishnu Upasana external symbol used for Samashti Vishnu Upasana, not Vyakti Vishnu.
- It is not Aham Graha Abheda Upasana

Sruti based Upasana :

- Aditya Brahmo Adesha
- Aditya - Surya Upasana on Brahman external Alambanam used
- Manaha Brahma iti Upasita...

<ul style="list-style-type: none">• Mind in general taken as Alambanam for Brahman or Maya Shakti, not Aham is Brahman

- Mind, object is different from me = Prateeka Dhyanam
- Mind = Symbol
- I - Aham does not come there
- Manaha is there, not Aham Graha Dhyanam can't take to Brahma Loka
- No Krama Mukti where Aham not included.

Topic 313 :

(३१३) उत्तरायणमार्गेण ब्रह्मलोकं गतानां पुनः संसाराप्राप्तिः; ज्ञानद्वारा मोक्षप्राप्तिश्च —

- All Upasanas can't give Krama Mukti

Conditions :

i) Upasya Devata Should not be one of the finite Devatas of creation :

- Presiding deity of organ = Vashti Devata, can't give Krama Mukti

Example :

- Surya for Chakshu
- Samashti Upasana is compulsory seeing Virat, Hiranyagarbha, Ishvara, Nirguna, on Aham is compulsory.

ii) Samashti Devata must be invoked one self :

- Svatma Bheda Chintanam important, Abheda, Advaita, Aham Graha Dhyanam required.
- Virat Devata invoked on external symbol, on Shaligrama or Shiva Linga, no Mukti.
- Invoking Samashti on Surya on Mukti
- External symbol = Prateeka Samashti Dhyanam, not Aham Graha Dhyanam.
- This can't give Krama mukti or Brahma Loka Prapti.
- Aprateeka Alambana Adhikara

- **Aham Graha Upasana Eva Brahma Loka Prapti.**

- Prateeka Upasaka Na Brahma Loka Praptihi for other Upasakas, can go Upto Vidyul Loka.

Revision 247 : Topic 310 :

पूर्वोक्तो मार्ग उत्तरायणमार्गो देवयानमार्गोऽर्चिरादिमार्ग इति चोच्यते । तेन देवमार्गेण ब्रह्मलोकं गत उपासकः पुनः संसारं न प्रतिपद्यते, किन्तु तत्रैव ज्ञानोत्पत्त्या स विदेहमुक्तिमाप्नोति । तत्र ज्ञानसाधनीभूतगुरूपदेशाद्यपेक्षा नास्ति । ब्रह्मलोके गुरूपदेशादिसाधनं विनैव ज्ञानोत्पत्तिर्भवति । तत्र च कारणं ब्रह्मलोके रजस्तमोगुणयोर्लेशतोऽप्यभावः ।

Margas

- Shukha
- Uttarayana
- Archiradhi
- Brahma Loka

- Krishna
- Devayana

Revise - Gita - 8th Chapter :

- Shukla Upasakas generally will not come back to Samsara exception exists.
- Advaita Jnanam takes place for them will enjoy Jeevan Mukti in Brahma Loka.
- Thereafter, Along with Brahmaji, at time of Pralayam, will get Videha Mukti.

Koorma Purana - has Details :

- Upasaka gets Jnanam from Brahmaji
- No Guru Upadesa required for Nirguna Brahma Upasaka
- They have done Sravanam, for Madhyama Adhikari Jnanam obstructed, no Guru teaching required.

Example :

- Vamadeva got Jnanam in the Garbha
- In Brahma Loka, without Guru, by Pratibandha Nivritti, get Mukti
- Have received Nirguna Brahma Jnanam in Manushya Janma, for Nirguna Upasaka.
- For Saguna Upasaka, require Guru Upadesha from Sakshat Brahmaji.
- Short Eka Upadesha required has Sattvic Mind - Only Tat Tvam Asi required
- This is reason for Rise of knowledge without Guru Upadesha
- 99% Sattvic

तस्य लोकस्य केवलसत्त्वगुणप्रधानता च । तमोगुणाभावात् जडत्वालस्यादिकं नास्ति।
 रजोगुणाभावात् तत्कार्यभूतकामक्रोधादिरूपविक्षेपोऽपि नास्ति। एवं
 तमोरजसोरभावादावरणविक्षेपयोरभावे केवलसत्त्वगुणप्रधाने ब्रह्मलोके
 सत्त्वगुणकार्यज्ञानरूपप्रकाशस्तत्र लोके मुख्यः । “एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते”
 (छा. ४.१५.५) “न च पुनरावर्तते” (छा. ८.१५.१) “तेषां न पुनरावृत्तिः” (बृ. ६.२.१५)
 “ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः” “सत्त्वात् सञ्जायते ज्ञानम्” (भ. गी. १४.१७)
 इत्यादिश्रुतिस्मृतिभ्यः ।

- When Rajo, Tamo less in Antahkarana, how Chaitanyam Reflects in Antahkarana.
- Tamo mind = Jadam full of inertia, sleep overpowering during Sravanam

- **Raju Guna - Responsible for wandering, preoccupation of Mind, Kama, Krodha etc.**
- **Raju Guna Karyam = worldly desire, anger, irritation, Krodha, Distractions, Vikshepa**

- When Tamo, Rajo are absent no Aavarna Shakti, Viveka Shakti is all bright
- Vikshepa Abhava in Brahmaloaka
- No Avarna, No Vikshepa, No obstacles in Brahma Loka
- Kevala Sattva Guna Pradanam
- Sattva Guna jnana rupa, Mukhya
- Jnanam here is Viveka Shakti, very bright.

- Brahma's job easy, simple
- Flash Point student, match stick of knowledge 2 Inches away, will catch fire any time
- Sattva Guna Karya Rupa Prakashe

Pramanam for Brahma Loka :

- Chandogyo Upanishad - Brahma Loka not imagination
- It is a field of experience with time, Space, Upadhi not figurative or Imaginary
- Some believe 14 Lokas on Earth, Slum, Narakam, USA = Svarga
- We don't experience 14 Lokas but they exist
- Our Upadhi not designed for other Lokas
- If we have Devata Upadhi
- In dream, different Upadhi we have
- For dreamer, in dream, is real
- All the 14 Lokas are like dreams, Real for particular experiencer
- Brahma Loka is a separate field of experience

Shastra - Chandogyo Upanishad :

- Etena Prati Byata Mane.... Through Uttarayana Marga, one who goes to Brahmaloka will not come to Manvantara cycle.

Sruti :

- All Upasakas who go to Brahmaloka don't return, some return some stay in Brahmaloka with current Manvantara.
- Pramanam for Brahmaloka Prapti and coming back.

तथैतद्ब्रह्मा प्रजापतयै उवाच
प्रजापतिर्मनवे मनुः प्रजाभ्यः
आचार्यकुलाद्वेदमधीत्य यथाविधानं
गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे
शुचौ देशे स्वाध्यायमधीयानो
धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
सम्प्रतिष्ठाप्याहिंसन्सर्व भूतान्यन्यत्र
तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं
ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते
न च पुनरावर्तते ॥ ८.१५.१ ॥

tadhaitadbrahmā prajāpatayai uvāca
prajāpatirmanave manuḥ prajābhyaḥ
ācāryakulādvēdamadhītya yathāvidhānaṁ
guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe
śucau deśe svādhyāyamadhīyāno
dharmikānvidadhadātmani sarvaindriyāṇi
sampratiṣṭhāpyāhiṁsansarva bhūtānyanyatra
tīrthebhyaḥ sa khalvevaṁ vartayanyāvadāyusaṁ
brahmalokamabhisampadyate na ca punarāvartate
na ca punarāvartate || 8.15.1 ||

Brahmā taught this knowledge of the Self to Prajāpati, and Prajāpati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloḥka, and he is not born again, he is not born again. [8 - 15 - 1]

- Panchagni Vidya Upasakas go to Brahma Loka but don't get Krama Mukti.

- not done Samashti Brahma Upasana
- if done, Krama Mukti
- Tesham Na Punara Vritihi...
- Sruti Pramanam - Jnanam Utpattaye Pumsam Kshaya

Quotation taken in two ways :

i) Who is Adhikari who gets Jnanam through Sravanam?

- Only Qualified Student
- If not qualified, Sravanam will not work
- Papasya Karmanaha Kshayat
- When Papa Karmas are removed, person becomes Sadhana Chatushtaya Sampanna.
- Through Sravanam, Jnanam takes Place
- Karma Yoga and Upasana Yoga important for Papasya Kshaya

ii) Here ND Uses a different meaning :

- For Madhyama, who has done Sravanam, has received knowledge, understanding is there.
- Can't Claim I am Mukta because of obstacle has Sapratibandaka Aparoksha Jnanam, Obstructed Jnanam.
- It will be converted to Apratibandaka Aparoksha Jnanam by Sheer removal of Obstacle.

Example :

- Vamadeva Realisation in Garba Vasa - Obstacle went away, without Sravanam got Jnanam.
 - Post / Pre Jnana Pratibandha Nivritti
 - Here post Jnanam, Pratibandha Nivritti

Mahabharatha - Shanti Parva :

- Chapter 204 - Verse 8
- Moksha Dharma - 5000 Verses there

Gita - Chapter 14 :

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- Utilised for Post Jnanam - Clearance of Pratibanda
- **When Pratibandha goes, Sattva Guna becomes very bright Sattva Guna.**
- Jnanam takes Place for Madhyama Adhikari.
- Post Jnana removal of obstacle.

Topic 314 :

(३१४) हिरण्यगर्भलोकवासिनोऽसङ्गनिर्विकारब्रह्मरूपतया अात्मनो भाने कारणम् —

ND Images :

- Madhyama reaches Brahma Loka Practiced Nirguna Brahma Upasana with Omkara Prateeka

4 Steps :

- i) Vishwa - Virat - A Kara
- ii) Teijasa - Hiranyagarbha - U Kara
- iii) Pragnya - Ishvara - Makara
- iv) Jeeva Sakshi - Ishvara Sakshi - Amatra Aikyam
 - A kara Resolved into
 - U Kara Resolved into
 - Makara Resolved into
 - Kevala Sakshi

Conclusion :

- Chaitanyam alone remains, I am already liberated, Nitya Mukta
- I am no more Sadhaka, Upasaka could not claim, still waiting for Moksha.

• **Jnanam Done as Upasana because he couldn't Claim I am Nitya Mukta.**

• Reached Brahma Loka, Revises whole Portion.

• **Realises I am Nitya Mukta, never Judges himself with Body - Mind - Complex**

• **No Body - Mind complex other than Brahman**

Kaivalyo Upanishad :

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22 ॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।

evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- **No Vasana, Karma, Prarabda problem**

- Don't think there is any problem to claim Aham Brahma Asmi, Nitya Mukta.
- Awareness comes in Brahma Loka
- For Hiranyagarbha Loka Vasaka, Aham Asanga Nirvikara Brahma
- I am, Atmanaha, myself

- **I was praying to get Moksha, never realised I am ever Mukta**

- I did that in every Janma, glory of Maya - Vivekachudamani
- Unexpected moksha, I managed to expect because of Maya
- Maya's glory in Purva Ashrama
- Now, I don't think that I have any problem
- Aham Brahma Asmi - Clear

Revision 248 : Topic 314 :

(३१४) हिरण्यगर्भलोकवासिनोऽसङ्गनिर्विकारब्रह्मरूपतया अात्मनो भाने कारणम् —

- Madhyama practiced Nirguna Brahma Upasana.
- Gone through Shukla Gathi to Brahma Loka
- Done only Nirguna Brahma Upasana, Does not have Nirguna Brahma Jnanam.
- Vritti Aham Brahma Asmi same in Upasana and Jnanam
- One called Upasana, other called Jnanam why?

- **Jnanam Vritti only when it eliminates Agyanam, is Jnanam.**

- Agyana Nivartaka Vritti = Jnanam

- i) Jnana Vritti removes Agyanam
- ii) Jnana vritti removes Adhyasa because Adhyasa is result of Agyanam.
- iii) When Adhyasa is gone, Sadhaka Bhava is gone.
- iv) Jiva alone continues to be Karta, Bokta, Sadhaka
- v) Primary Criteria of Aham Brahma Asmi Vritti is Agyana Nivritti
- vi) I Shall never look Upon myself as Sadhaka any more
- vii) No more spiritual Study required for me
- viii) If I look for some Sadhyam, then will get Sadhaka Bhava.
 - Journey continues for me, Sadhyam for me
 - Sadhaka idea will continue
 - Agyana is continuing
- ix) Aham Brahma Asmi has not removed ignorance
 - This is the difference between Jnanam and Upasana
- x) I have to decide whether I have Jnanam or Upasana
 - Vritti can be determined only by me.

Here Upasaka :

- Has Aham Brahma Asmi vritti, not Jnana Vritti.

xi) After Death, travels through Shukla Gathi

xii) New Message comes in Brahma Loka

xiii) Mrs. Brahma - Saraswati is there

xiv) Conversion of Upasana Vritti into Jnana Vritti takes Place how?

- In Presence of Saraswathi Devi, on Vijaya Dashami day
- Hiranyagarbha Loka Vasika does Nirguna Brahma Upasana
- Asanga Nirvikaram Brahma Aham Asmi
- Relationless, Changeless, Atmanaha bane
- Upasaka does not look for Brahman outside
- I am that Blessed Brahman is his realization

<ul style="list-style-type: none">• No more Sadhaka, no more goals

- Bhanam = Awareness, Karanam

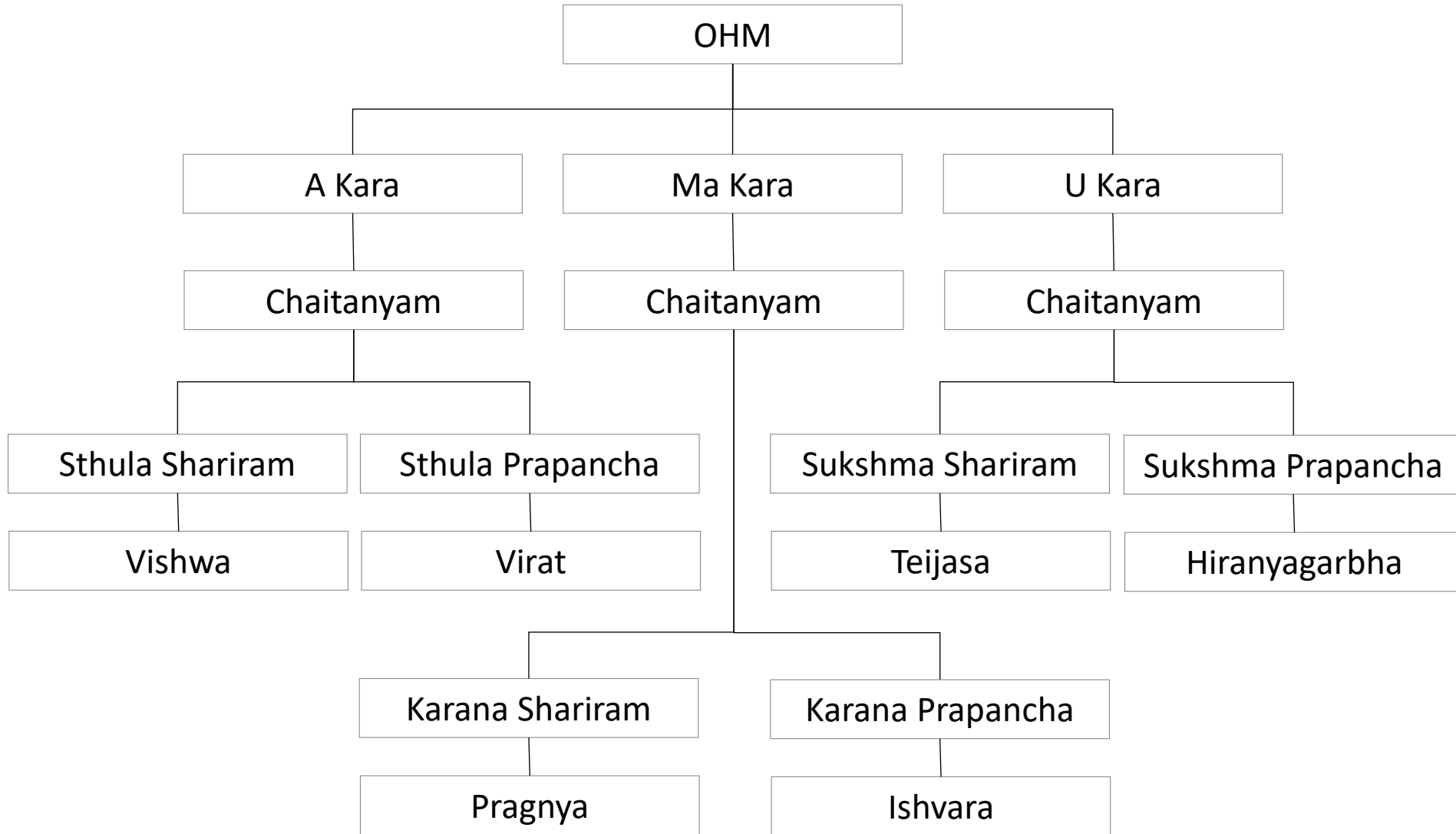
What is process of Conversion?

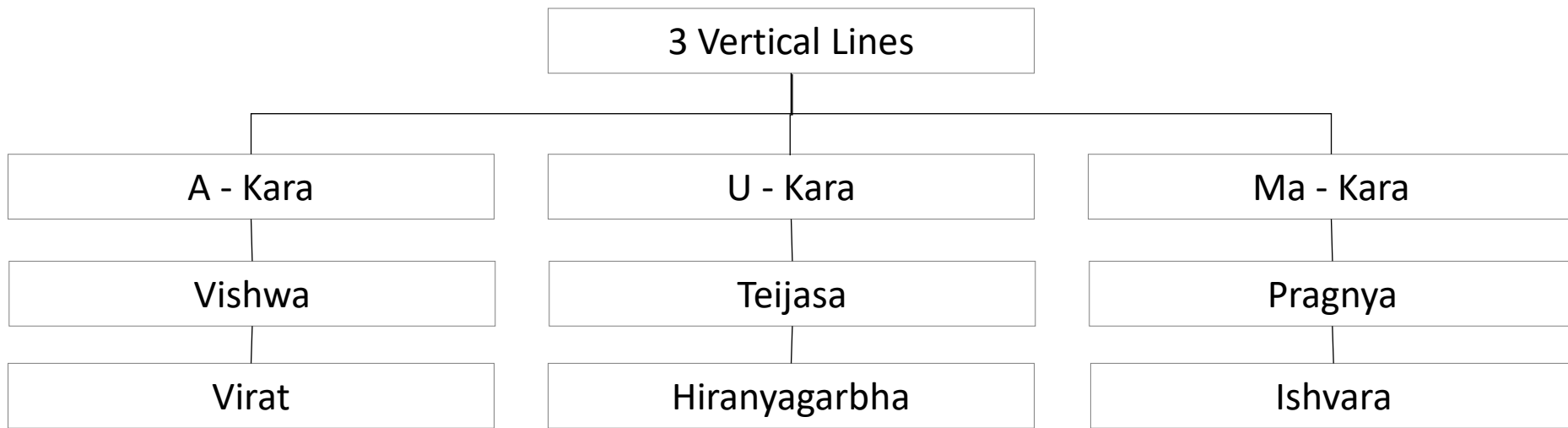
पूर्वमोङ्कारस्य ब्रह्मरूपतयोपासनकाले ओङ्कारमात्राणामर्थो वक्ष्यमाणरीत्या चिन्तितः —
स्थूलोपाधिविशिष्टविराडात्मकविश्वचैतन्यमकाररूपप्रथममात्राया वाच्यार्थः।
सूक्ष्मोपाधिविशिष्टहिरण्यगर्भात्मकतैजसचैतन्यमुकाररूपद्वितीयमात्राया वाच्यार्थः।
कारणोपाधिविशिष्टेश्वरात्मकप्राज्ञचैतन्यं मकाररूपतृतीयमात्राया वाच्यार्थः । एवं
प्राक्चिन्तितार्थानुस्मरणमुपासकस्य ब्रह्मलोके जायते । सत्त्वगुणप्रभावाच्च वक्ष्यमाणप्रकारेण
विवेकपूर्वकं विचारयति चोपासकः —

- Upasana in Brahmaloaka superior because of increase in Sattva Guna.
- Recollects Upanishad teaching of Bhu Loka “Omkaara”

Remembers :

i) A Kara :





- Remembers in Brahmaloaka Aikya Upasana he practiced in Bhu Loka
- **Learns to understand Sthula Shariram and Sthula Prapancha is not connected to Chaitanyam but they are only incidental Upadhis**
- Learns to do Bhaga Tyaga Lakshana
- Remove contradictory factors (Shariram and Prapancha), Retains essence Chaitanyam.

ii) From U-kara :

- Retains Lakshyartha Chaitanyam
- Remove Sukshma Sharira and Prapancha
- Retain essence Chaitanyam

iii) Karana Shariram and Karana Prapancha removed, retain Chaitanyam :

- So-upadhika Chaitanyam - Converted to Nir-upadhika Chaitanyam
- Remembering meditation, in Brahmaloaka Upasaka gets understanding now because Sattva force increases in Brahmaloaka.

- Discriminates Upadhi and Chaitanyam
- Sopadhika Chaitanyam (Minus) Upadhi = Nirupadhika Chaitanyam
- Iti Vicharayati - For each layer it is done - A, U, M

(१) स्थूलोपाधिदृष्ट्या खलु शुद्धे चैतन्ये विराट्त्वविश्वत्वप्रतीतिरभूत् । तत्र समष्टिस्थूलदृष्ट्या विराट्त्वम्, व्यष्टिस्थूलदृष्ट्या विश्वत्वं चाभात् । समष्टिव्यष्ट्यात्मकस्थूलदृष्टिविरहे विराट्त्वविश्वत्वे न प्रतीयेयाताम् । किन्तु शुद्धं चैतन्यमात्रं भासेत । तस्मात्स्थूलोपाधिसहितविराडात्मकविश्वोऽकारवाच्यार्थः। (२) तथैव सूक्ष्मोपाधिसहितहिरण्यगर्भात्मकतैजस उकारवाच्यार्थः । समष्टिसूक्ष्मोपाधिदृष्ट्या शुद्धचैतन्ये हिरण्यगर्भत्वम्, व्यष्टिसूक्ष्मोपाधिदृष्ट्या तैजसत्वं चाभात् । सूक्ष्मोपाधिदृष्टिविरहे तु हिरण्यगर्भत्वं तैजसत्वं वा न भायात् । किन्तु शुद्धं चैतन्यमात्रं भासेत। (३) तथैव कारणोपाधिसहितेश्वरात्मा प्राज्ञो मकारवाच्यार्थः । समष्ट्यज्ञानोपाधिदृष्ट्या शुद्धचैतन्ये ईश्वरत्वमभात्, व्यष्ट्यज्ञानोपाधिदृष्ट्या प्राज्ञत्वमभात् । अज्ञानोपाधिदृष्टिविरहे तु ईश्वरत्वं प्राज्ञत्वं वा न भासेत । किन्तु केवलचैतन्यमात्रं प्रतीयेत ।

- Virat - Vishwa - Vicharyate is one Shuddha Chaitanyam alone
- Without undergoing any change Chaitanyam appears as Vishwa also from Sthula Sharira angle and Virat from Sthula Prapancha angle
- Vishva (Tvam) and Virat (Tat) Super imposed on one Chaitanyam
- Important teachings of Mandukya Upanishad, deeper significances.

- Negates Sthula Shariram and Prapancha Cognitively, intellectually, not Physically.
- **Understand the Mithyatvam of Virat, Vishva and Satyatvam of Shuddha Chaitanyam.**

In One Chaitanyam - 2 Angles

Sthula Shariram

Sthula Parapancha

- Pratiti Appearance of Sthulatvam is there.

Samashti Drishtya	Vyashti Drishtya
Viratatvam	Vishwatvam

- Realisation, Brahma alone is Ekam Eva, Advitiyam Brahma.
- Madhyama Adhikari is 99% of Students.
- Fantastic revelation by Nishchala Dosha
- Best part of Chapter 5 - Is Ohmakra Upasana

Chapter 4 :

- Anirvachanita Khyati not Sat, Asat, 3rd Category is Jagat, Chaitanyam gets Revealed.

i) :

Macro	Micro
<ul style="list-style-type: none">- Virat- Total- Samashti	<ul style="list-style-type: none">- Vishwa- Individual- Vyashti

- Remove Vyashti and Samashti, what is there?
- Viraha - Negate

Reference point of Upadhi negated, there is neither Virat or Vishva

- This is Bhaga Tyaga Lakshana in Mahavakya Vichara done through Omkara to dismiss Virat and Vishva and arrive at Lakshyarth Chaitanyam.
- Arrived at Lakshyarth, Shuddha Chaitanyam
- Vachyartam seen before

ii) Bhaga Tyaga Lakshanam :

- Teijasa - Hiranyagarbha both Chaitanyam only
- From Sukshma Shariram called Teijasa, Prapancha angle called Hiranyagarbha
- Negate Sukshma Sriram and Prapancha as appearance, Mithya
- Teijasa - Hiranyagarbha gone
- What is left?
- Shuddha Chaitanyam alone remains
- Apply Baga Thyaga Lakshana at Vyashti and Samashti level.

- In Mahavakyam 'Tat Tvam Asi' you do one time
- Here 3 times in Ohmkara

iii) Pragya Ishvara

iv) Come to A - Kara Lakshyarthas :

- U - Kara Lakshyarthas
- Ma - Kara Lakshyarthas

• **All 3 Lakshyarthas = one Shuddha Chaitanyam**

- Vyashti / Samashti Upadhi Drishtya - Vachyarthas
- Vyashti / Samashti Sakshi Drishtya - Lakshyarthas
- Jeeva / Ishvara - Abhavat

• **Teijasa, Hiranyagarbha appeared when you look from Sharira Drishti**

- Look at Chaitanyam alone - what happens?
- By Bhaga Tyaga Lakshana, Hiranya Garbha, Teijasa gone
- Shuddha Chaitanya Matram Bhasate
- Similarly, Karana Sharira and Prapancha Sahita Upadhis / Pragnya and Ishvara dropped as Vachyarthas
- Samasthi Agyana Upadhi = Maya = Karana Prapancha
- Upadhi Drishtya Shuddha Chaitanya appeared as Ishvara and Pragnya through Maya and Avidya.

- Viraha, Baga Tyaga Lakshanaya - Drop the Upadhi Drishti
- Kintu Kevala Matram Chaitanyam Pratiyete...

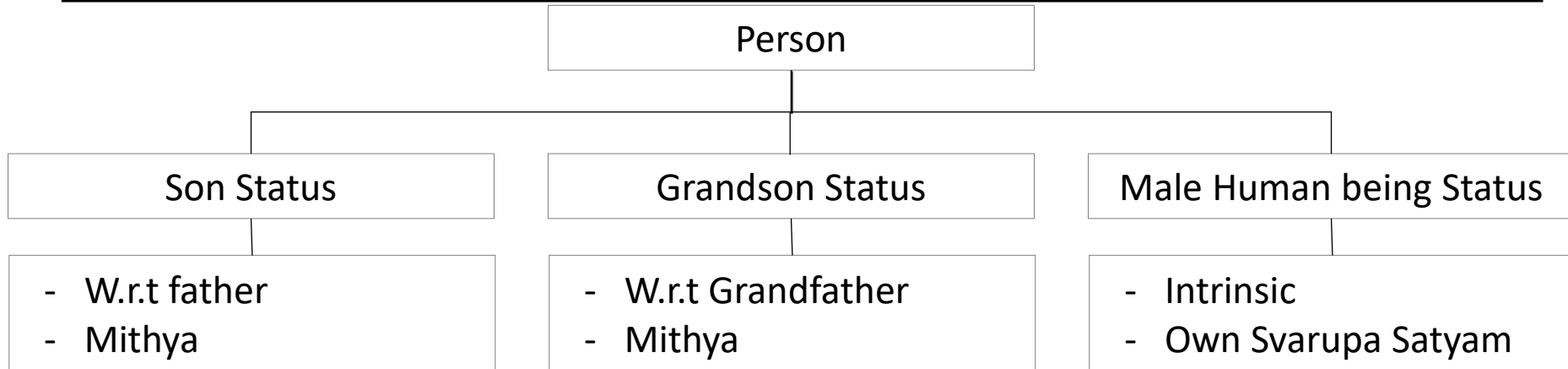
किञ्च यत्र यद्वस्त्वन्यदृष्ट्या प्रतीयते तत्र तद्वस्तु परमार्थतो नास्ति । यस्य वस्तुनो यद्रूपमन्यदृष्टिं विना स्वत एव प्रतीयते तदेव तस्य पारमार्थिकं स्वरूपम् । यथा कस्मिंश्चित्पुरुषे पितृदृष्ट्या पुत्रत्वम्, पितामहदृष्ट्या पौत्रत्वं च प्रतीयमानं न तस्य परमार्थधर्मः, किन्तु पुरुषत्वमेव तस्य परमार्थधर्मः । तथा स्थूलसूक्ष्मकारणोपाधिदृष्ट्या भासमानविश्वत्वतैजसत्वप्राज्ञत्वादयो न परमार्थधर्माः, परन्तु मिथ्यैव ते । चैतन्यमात्रं परमार्थसत्यम् ।

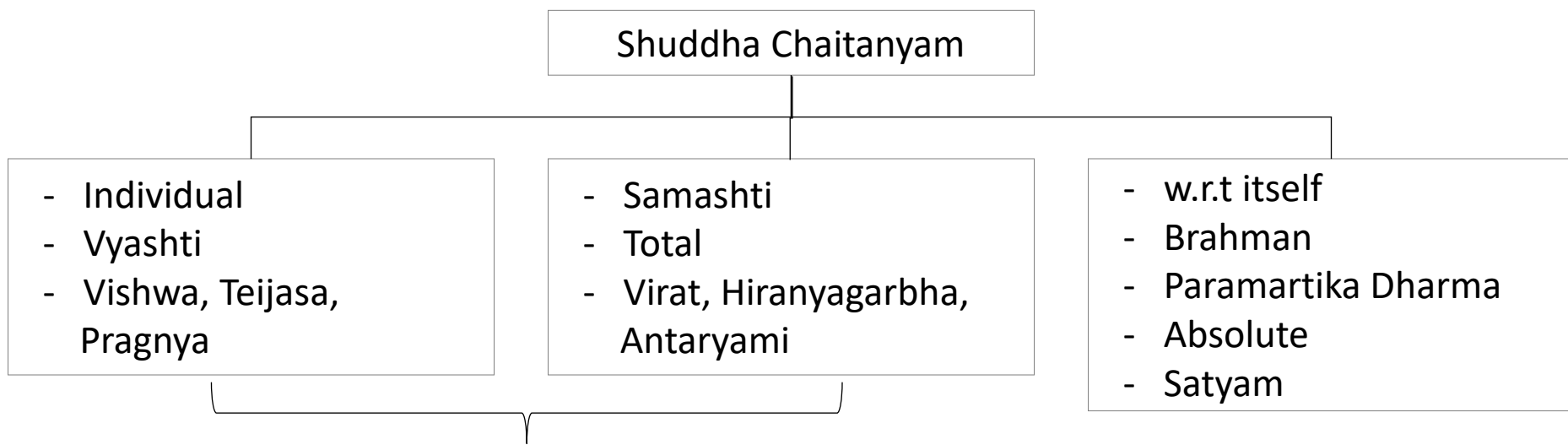
- Important, Beautiful verse, observation

- **When a thing or being gets a particular status, it is from the standpoint of external factor, it is a conditional status, unreal.**

- Whatever is conditional status is not real, intrinsic status

- **Unconditional status alone is real status**



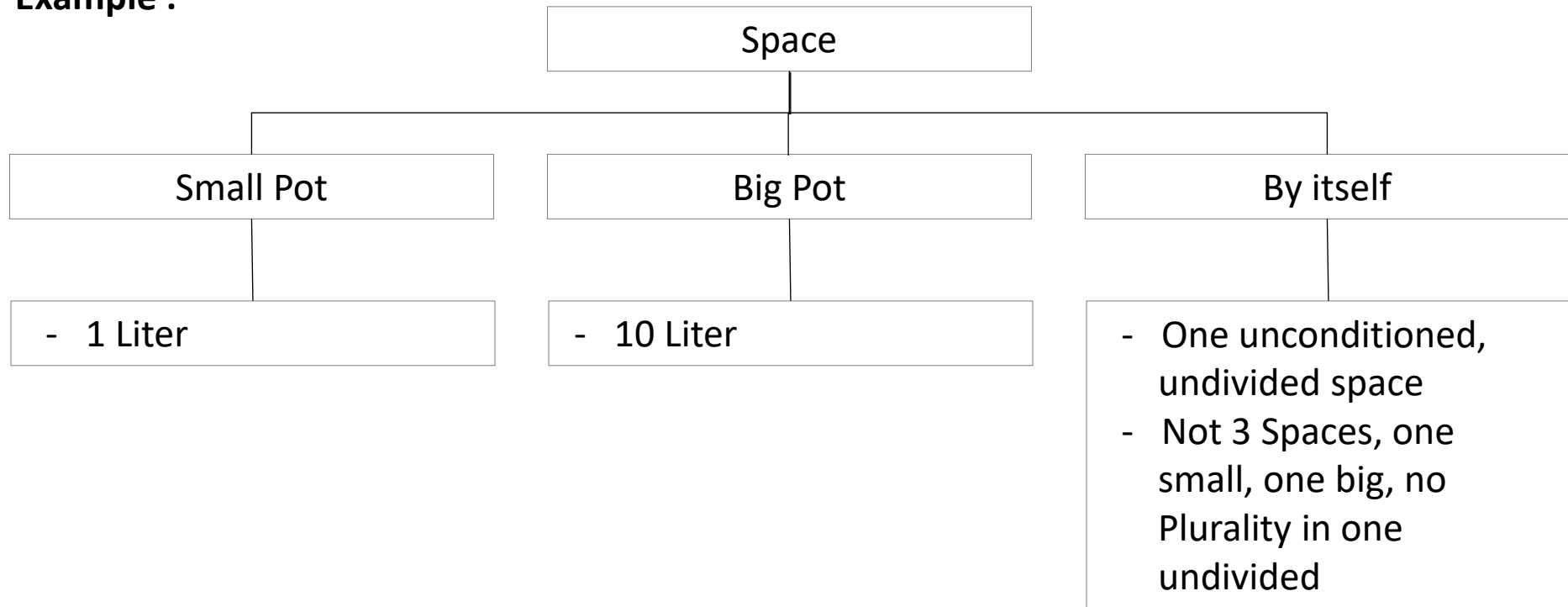


- 6 Mithya conditional status - 1 Unconditional status
- Viswa, Teijasa, Pragnya, Virat, Hiranyagarbha Mithya status Acceptable
- Ishvara Mithya status, have fear
- Ishwaratvam incidental status from Maya Drishti from its own Angle, Ishvara also not absolute
- Status w.r.t. External factors, conditions not real
- Chaitanyam alone is the intrinsic nature, Paramarthika Swaroopam.

तच्च चैतन्यं समस्तभेदशून्यम् । विराजो विश्वस्य च भेद औपाधिक एव । तयोरुभयोः स्थूलोपाधिकत्वेऽपि समष्ट्युपाधिको विराट्। विश्वस्तु व्यष्ट्युपाधिकः । समष्टिव्यष्ट्युपाधिप्रयुक्तभेदवत्त्वेऽपि विराड्विश्वयोः स्वरूपतो नास्ति भेदः । तथैव हिरण्यगर्भतैजसयोः समष्टिव्यष्ट्युपाधिप्रयुक्त भेदवत्त्वेऽपि स्वरूपतो न भेदोऽस्ति । एवमेवेश्वरप्राज्ञयोः समष्टिव्यष्ट्युपाधिनिबन्धन एव भेदो न स्वरूपतः । इत्थं च प्राज्ञेश्वरस्य, तैजसेन हिरण्यगर्भस्य, विश्वेन विराजश्चाभेदः सिद्धः । एवमेव स्थूलोपाधिकस्य सूक्ष्मोपाधिकेन वा कारणोपाधिकेन वा न भेदगन्धोऽप्यस्ति । यतः स्थूलसूक्ष्मकारणरूपोपाधिदृष्टिपरित्यागे चैतन्यस्वरूपे न कोऽपि भेदोऽस्ति ।

- Consolidating message Aupadhika - Status
- Vishwa - Virat - Superficial difference exists
- Wave - Ocean essentially water
- Jivatma Paramatma essentially one Sat chit Atma
- Aupadhika Bheda Asti, Natu Vastava Bheda
- Superficial, apparent difference

Example :



- We admit Experiential difference actually, factually there is no difference.

i) Horizontally :

- Vishwa - Virat
 - Teijasa - Hiranyagarbha
 - Pragnya - Ishvara
- } - Only superficial difference
- No Actual difference

ii) Vertically :

Vishwa	Virat
<ul style="list-style-type: none">- Teijasa- Pragnya	<ul style="list-style-type: none">- Hiranyagarbha- Ishvara

- Superficial Difference
- No Factual difference

- One Chaitanyam splits Horizontally and Vertically and Makes it appear as Dvaitam in Vyavahara
- With respect to Upadhis, Horizontally, vertically, Bhedas appears, experientially, Superficially, not Actually, factually.

किञ्चानात्मनः सकाशादपि चैतन्यस्य नास्ति भेदः । यतोऽनात्मभूतदेहादिप्रपञ्चोऽविद्यादशायामेव भाति । न परमार्थतः । तस्मादनात्मप्रपञ्चस्यापि चैतन्येन सह भेदोऽसङ्गत एव । इत्थं सर्वभेदशून्यासङ्गनिर्विकारनित्यमुक्तपरब्रह्मस्वरूपः प्रत्यगात्मा ओङ्कारलक्ष्यार्थत्वेन स्वयंप्रकाशतया ब्रह्मलोके उपासकस्य भासते । तस्माद्विरण्यगर्भलोके वसत उपासकस्य न पुनः संसार गतिः । किन्तु स ज्ञानेन विदेहकैवल्यमेवाप्नोति कार्यब्रह्मणोऽवसानसमये ।

- Now he removes last Crucial difference.
- Horizontally and vertical differences removed, Sajitiya Bheda Over.

Now Vijatiya :

- One Chaitanyam appears as Vishwa, Virat, Teijasa, Hiranyagarbha, Pragnya, Ishvara
- From Standpoint of Sharira and Prapancha we admit difference because of Upadhi.
- Like : Room space, hall space stadium Space
- We admit existence of Upadhi

• **Nirupadhika Vastu has Sophadika Drishti then you admit existence of Upadhi**

- Chaitanyam and 6 Upadhis

Last Stretch :

- **Upadhi = 3 Sharirams and Prapanchas, they are existent only from Ajnana Drishti.**
- **Jnani has negated, Upadhi as Mithya, Prapancha as Mithya, Mind as Mithya, body as Mithya**
- **Whatever is Mithya is available for experience but not counted as number two**
- Very important conclusion of Jnani

• **Anatma = 6 fold Upadhi**

Binary Format :

- Atma - Anatma
- Sakashat api Bheda Nasti
- No Chetana - Achetana Bheda - why?

• **Anatma Buta Deha only from Ajnani's Drishti appears as existence independently**

- Sutrena Bhati, Na Paramarthatha
- It does not have its own light, like Swapna Prapancha

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

Gita - Chapter 15 :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṁ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- Can't talk of Difference between Brahman and Maya Shakti - Prapancha and Shariram.

- **There is no Maya Separate from Brahman**

- All this he understands in Brahma Loka not in Singapore
- Brahmaji gets credit

- **Sajatiya, Vijatiya, Svagata Bheda gone**

- Asanga, Nirvikara, Nitya Mukta, Para Brahma Svarupa Aham Asmi claimed
- Relationless, Changeless, ever free status
- Param Brahma Rupa

- **In the form of I, there is only one Vastu, Chaitanyam as Ohmkara Lakshyarthha for Madhyama, no more Samsara, hureh!**

- Aham Brahma Asmi has Eliminated Sadhaka Bhava, Crucial thing.
- Enjoys Jeevan Mukti in Brahma Loka
- Videhamukti - When Brahmaji resolves in Pralayam
- Karya Brahma = Hiranyagarbha
= Brahmaji
- All mentioned in Koorma Purana.

(३१५) ओङ्कारस्य महावाक्यानां चार्थैकत्वम् —

यद्यपि महावाक्यविवेकमन्तरा ज्ञानं न सिद्ध्यतीति सिद्धान्तस्तथापि ओङ्कारविवेकस्य महावाक्यविवेकरूपत्वादोङ्कारविवेकेनापि ज्ञानमुदिया देव । तथा हि, स्थूलोपाधिसहितचेतनोऽकारवाच्यार्थः; स्थूलोपाधिरहितकेवलचेतनोऽकारलक्ष्यार्थः। सूक्ष्मोपाधिसहितचेतन उकारवाच्यार्थः। सूक्ष्मोपाधिरहितचेतन उकारलक्ष्यार्थः । कारणोपाधिसहितचेतनो मकारवाच्यार्थः। कारणोपाधिरहितचेतनो मकारलक्ष्यार्थः । इत्थमुपाधिसहिता विश्वादयोऽकारादिमात्राणां वाच्यार्थाः । उपाधिरहितः केवलं चेतनः सकलमात्राणां लक्ष्यार्थः । तथैव नामरूपात्मकाखिलोपाधिसहितचेतन ओङ्कारवाच्यार्थः । नामरूपात्मकसकलोपाधिरहितकेवलचेतन ओङ्कारलक्ष्यार्थः । इत्थमोङ्कारस्य महावाक्यानां चार्थ एक एव भवति । तस्मादोङ्कारविवेकेनैवाद्वैतात्मज्ञानं जायते । इत्थमदृष्टिराचार्यवाक्यं श्रुत्वा उपासनायां प्रवृत्तो ज्ञानद्वारा परमपुरुषार्थमोक्षमलभत ।

- Upadhi Rahita Kevala - Chaitanyaha
- Sakala Nama Rupatmakaha
- Nana Rupa Kevala Chaitanya
- Omkara Lakshanya
- Omkara Vichara, Mahavakya Vichara, Artha Ekaha Bavati

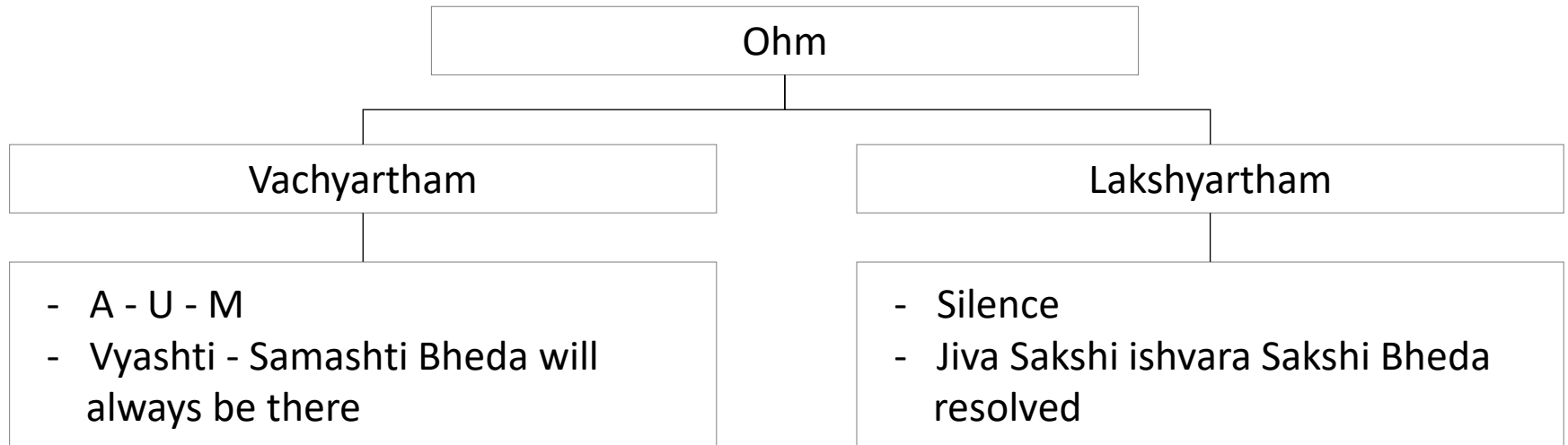
- Ohmkara - Viveka - Advaitam Jayate
- Param Purusha - Moksha Labaha

• **General rule = Normally we say - Mahavakya vichara alone can give Advaita Jnanam - 6**

- Ohmkara Vichara Done in this Manner in topic 314 is as good as Mahavakya Vichara

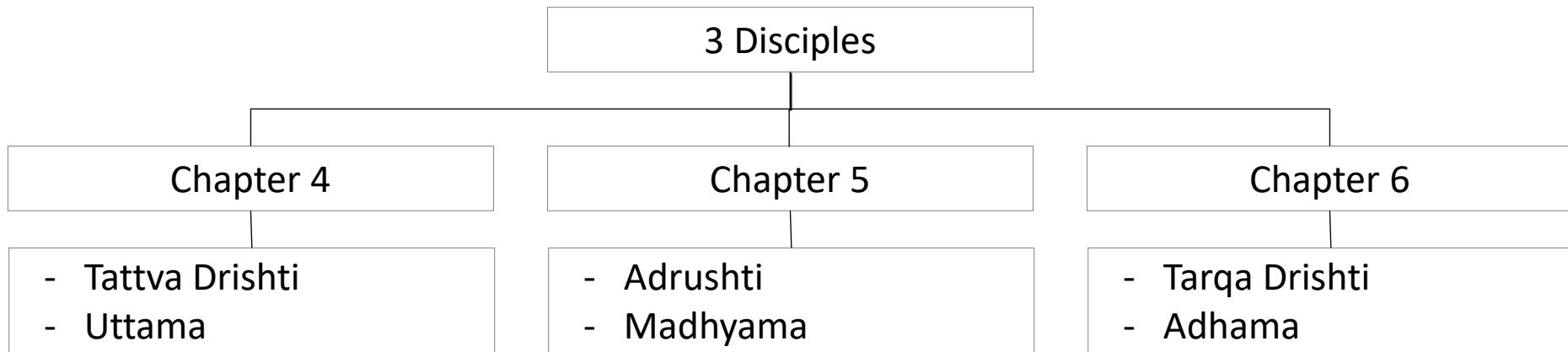
• **Ohmkara Vichara gives Advaita Jnanam**

- Repeating Topic 314 in this Verse Again.



• **Mahavakya Vichara is compulsory for Moksha.**

- Ohmkara Vichara also gives Moksha from Tatahi - Repetition of Topic 314
- Ohmkara Vichara = Mahavakya Vichara = Gives Advaita Jnanam
- Story Repeated



Adrushti :

- Did Ohmkara Upasana in Bhu Loka
- Received Jnanam in Brahma Loka got Moksha on Vijayadashami Day, Today.

Topic 316 :

(३१६) निर्गुणोपासनाधिकारिणा कर्तव्यम् — यो निर्गुणो पासनेऽधिकारी स सगुणमीश्वरं सदा मनसि धारयेत् । सगुणोपासनेऽशक्तः निष्कामतया नित्यनैमित्तिकानि कर्माण्यनुतिष्ठन्नीश्वरे समर्पयेत् । कर्मविरामकाले ईश्वरमपि भजेत् । निष्कामकर्म कर्तुमप्यशक्तः सकामः शास्त्रोक्तशुभकर्माण्यनुतिष्ठेत् । तत्राप्यशक्तो यः स शठः पुनः पुनर्जन्ममरणप्रवाहे पतति ।

ओङ्कारार्थविचारेण कृतार्थोऽभूददृष्टिकः ।

एतत्तरङ्गपठनात् सुदृष्टिं कुरुते गुरुः ॥

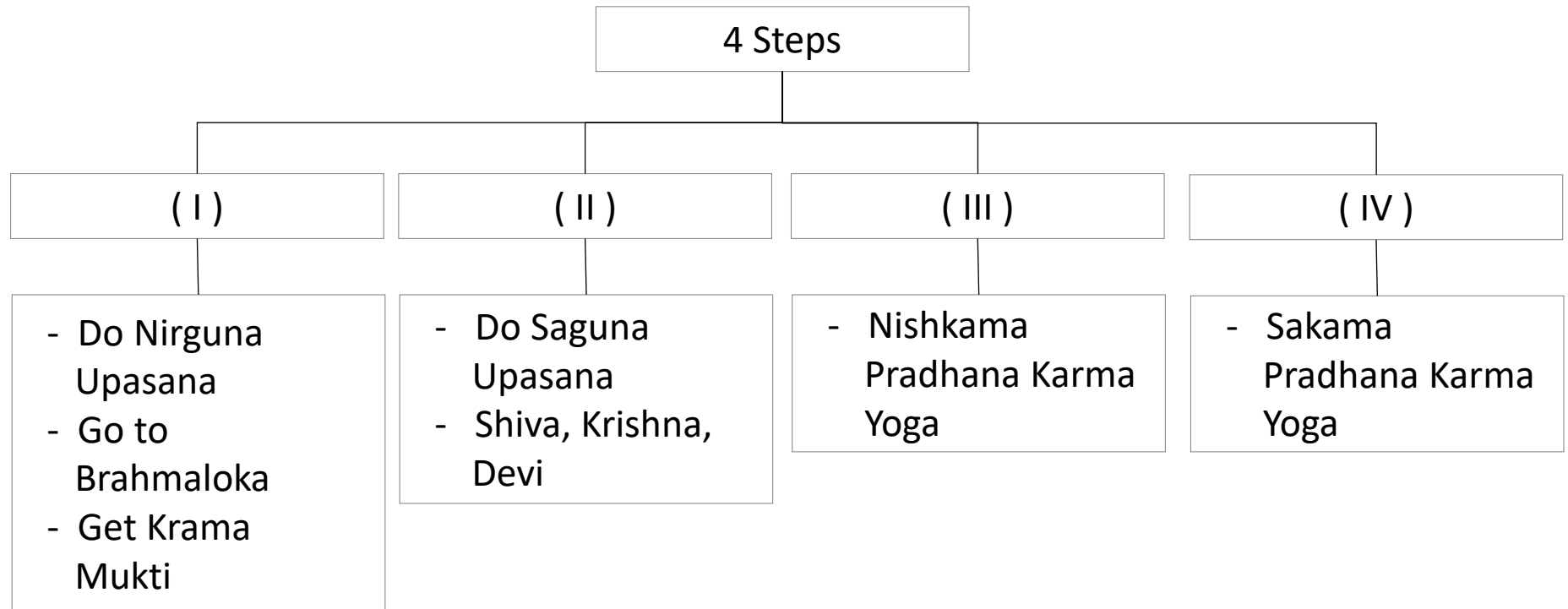
इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे मध्यमाधिकारिणः साधनवर्णनं नाम

॥ पञ्चमस्तरङ्गः ॥

i) Best do Nirguna Upasana

ii) If person can't Practice

- Nirguna Upasana what should he do?



2nd Best Alternative :

- Do Ishta Devata Upasana
- 3rd Do more Panchamaha - Yagya without seeking Material Result.

Karma Yoga - Do more Panchamaha Yagya

Step III

- Nishkama Pradhana
- Gita - Chapter 12
- Selfless
- Take result as Ishvara Prasada

Step IV

- Sakama
- To fulfill selfish Desires
- Take Result as Ishvara Prasada
- Dedicate all work to Ishvara
- Don't Violate Dharma for Materialistic enjoyments

- Do Ishvara Upasana - 5 Minutes / Day
- Madhyama does Ohmkara Vichara in Brahma Loka
- Adrushti got knowledge in Brahma Loka
- Whoever studies 5th Chapter - will get Moksha
- Guru converts Adrushti Shishya to Sudrushta Shishya

• **Madhyama becomes Uttama Adhikari by Jnanam here or in Brahma Loka**

- This is the 5th Chapter - Written by Vasudeva Brahmendra Saraswati
- Pancha Taranga Sampannaha

Summary Chapter 5 - Panchamaha
Taranga - 91 Topics - Topic 226 to 316

I

- Advaita Satyatvam
- Topic 226 to 251

III

- Mahavakya Vichara
- Topics 283 to 289

V

- Krama Mukti
- Upasamha
- Conclusion
- Topics 308 to 316

II

- Srishti Kramaha order of creation
- Topics 252 to 282

IV

- Laya Chintana Kramaha
- Meditate on resolution of Universe
- Reduce Plurality to Non-duality
- Very Good
- Topics 290 to 307
- Best Portion

i) Advaita Satyatvam :

- Topics 226 to 251 (26 Topics)

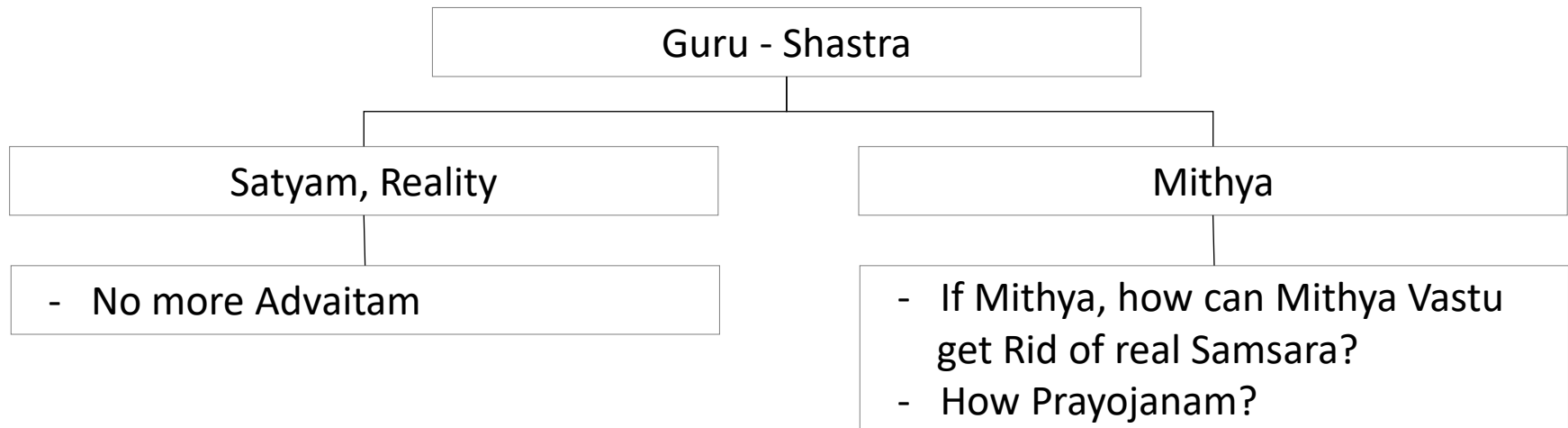
Adhrushti's Question to Acharya :

Question 1 :

- How Advaitam ultimate reality as taught to Uttama Adhikari?
- Never understood by Madhyama
- Went above the head
- 99 % of students are Madhyama Adhikaris

Question 2 :

- Are Guru, Shastra - Satyam or Mithya?



Answer :

- Guru, Shastra is Mithya
- Mithya Mirage water can't use for bathing or thirst removal.

- No Samsara Nivritti Accomplished by Mithya Shastram and Guru.
- We can't Swallow Advaitam.

Guru :

- Advaitam alone Satyam revealed by Sruti, Smriti, Yukti, Anubhava - Pramanam.

i) Smriti :

- Yoga Vasishta teaching by Valmiki Maharishi in Valmiki Ramayanam.
- Establishes Satyam as Advaitam

ii) Sruti : Mandukya Upanishad :

- Shantam, Shivam, Advaitam... Strongly Criticises Dvaitam or Bheda, Duality, difference.

- **As long as Bheda, Dvaita Vasana is there in the Mind, Veda can't reveal Advaitam, the Reality.**

- Therefore, Purification of mind required by Karma Yoga and Upasana Yoga.
- Obstructed mind is a great Obstacle for Advaita Jnanam to be clearly attained.
- Sattva Antahkaranam is the tool required for the Leap into eternity.

- **We have Dvaita Vasan because of sense organs and Mind... Pouring Dvaita experiences 24 hours a day for several Janmas, Main obstacle**

- Other Philosophers and theological systems add to the confusions and assert Dvaitam.

They Assert :

- You are not god, God is not you

Pratara Kara :

- We are exposed to false Propaganda
- Opposition Party strong, always against ruling Party to topple the Government.

Theology :

- Powerful Pramanam, makes us helpless
- Because of strong Dvaita Bheda Vasana obstacle exists for Jnanam to produce benefit.
- Bheda Vasana is obstacle for Advaita Jnanam to rise from Vedanta.
- Bharchu Katha to show Vasana is obstacle.

Strong :

- Bharchu favourite Minister, others conspire to Kill him, send him to forest, king believes Bharchu is dead by false Propaganda.
- One day goes to forest sees Bharchu by Pratyaksha Pramanam.
- Block created in Mind, obstacle due to false Propaganda, wrong knowledge imbued in mind.

King concludes wrongly :

- Ghost of Bharchu has appeared from Upper Loka
- Jnana Vritti becomes Pratibandha Jnana Vritti, Obstructed knowledge.
- No benefit of Pratyaksha Jnanam.
- Pratibandha Jnanam gives Bayam, like Rope - Snake in Chapter 4 of Vichara Sagara for Uttama Drishti.

- **No absence of Jnana Vritti but presence of obstacle.**

- Student has strong Dvaita Vasana caused by Dushta Chatushtayam.

Scriptures	Dvaita Bheda Vasana
<ul style="list-style-type: none"> - Powerful Pramanam - Advaitam Satyam revealed by Shastra - Jnanam not received Properly 	<ul style="list-style-type: none"> - Strong due to ego - Worry fear continues in the Mind

2nd Question of Student - Adrushti :

- If Advaitam is Satyam, Guru - Shastra becomes Mithya can't Eliminate Samsara.
- Mirage water can't be used for Bathing or removal of thirst.

Guru :

- Not same order of reality.

Mirage	Thirst
Pratibhasikam	Vyavaharikam

- When Satta Bhinna is there, No Nirartaka Nivartya Bava.
- Samana Satta Yoho, Nivartya - Nivartaka Bhava
- One Mithya eliminates another Mithya if both belong to same order of reality.

Waking	Dream	Atma
Vyavaharikam	Pratibhasikam	Paramartikam

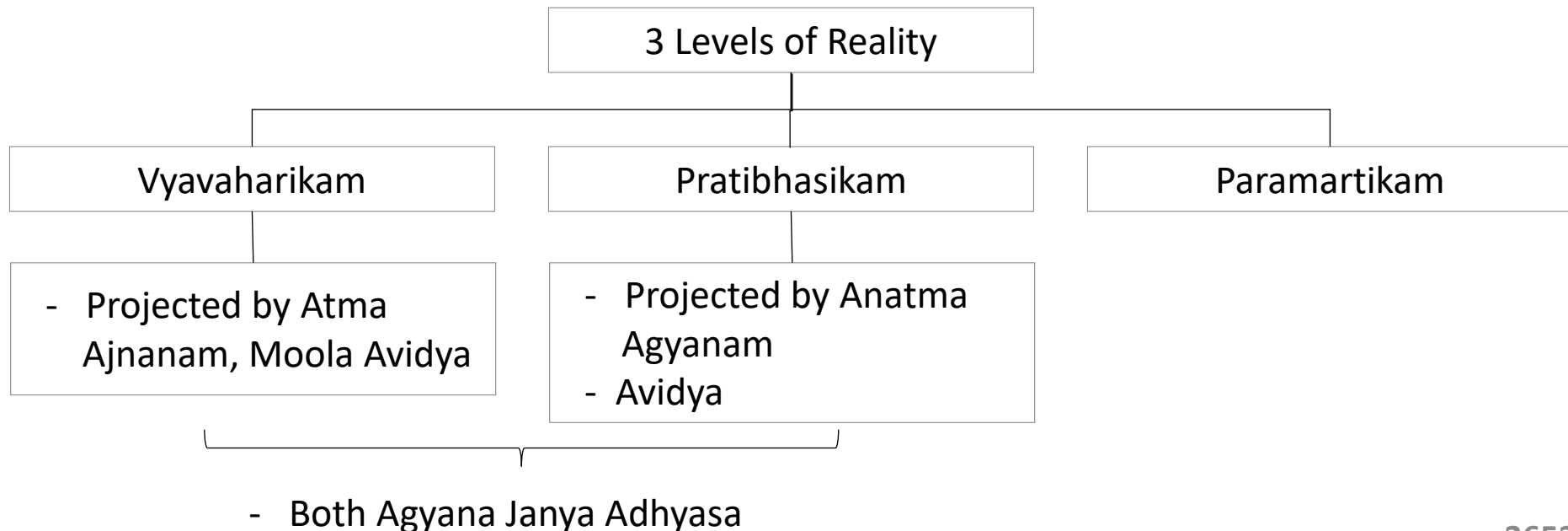
- 3 Levels of existence, Satta

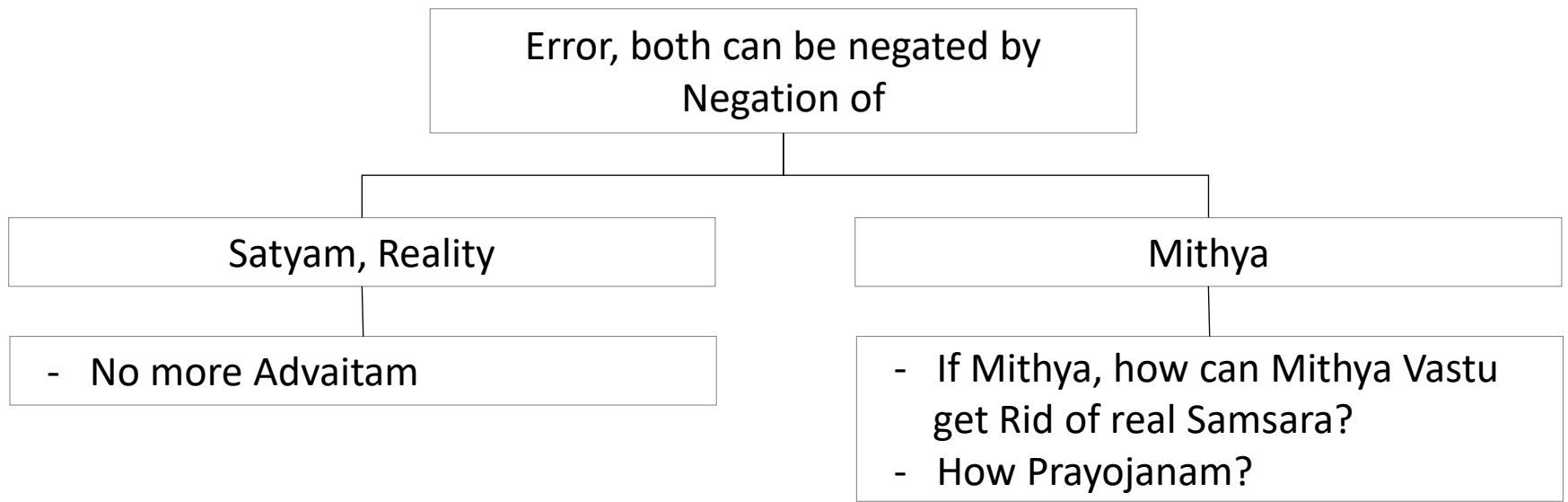
3rd Story of Raja :

- Raja goes to Dream and suffers variety of problems
- All dream Pratibhasika problems can't be removed by people in Vyavaharika level.
- Dream problems removed by Dream water, Money, Girl.
- All Mithya, belong to same order
- Samsara, Guru, Shastra, Same level, Vyavaharikam, not Paramartikam.
- Tayoho Samana Sattakatvat, it is possible to remove Samsara

Topic II :

- Srishti Kramaha, 3 Levels of reality mentioned by Guru in 1st Part.





- What is not Adhyastham is Paramartika Satta...

Adrushtis Question :

- If creation is Adhyasa is there Kramaha in Superimposition?

Answer :

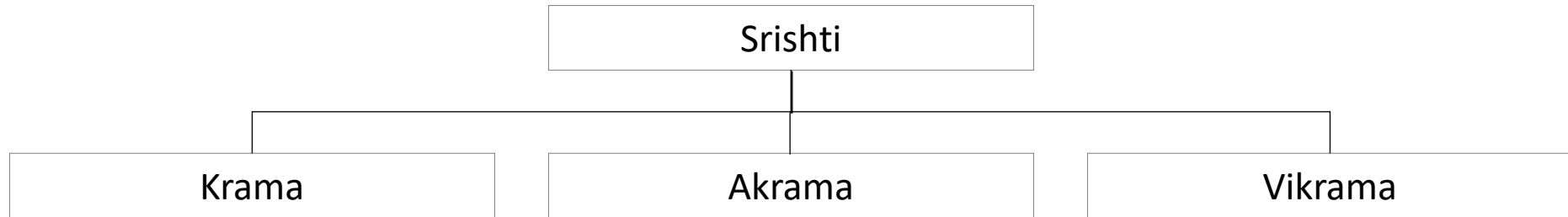
- No Kramaha

Example : Dream :

- Yugapath dream Srishti, No Kramaha
- Rope snake also Simultaneous Yugapath Srishti, not gradual All errors Yugapath, no Krama.
- Resolution of Adhyasa also no Kramaha
- Jagrat Akramataha, Adhyastatva Svapna Vastu

Upanishad :

- Never Consistent in order of creation.
- Viganat - No consistency



- No Order - Uttama Adhikari Accepts this
- Madhyama finds it difficult
- It is Akrama to say no Krama
- Madhyama can't Swallow Akrama - No Krama in Svapna.
- Jagrat Prapancha is Adhyasa in Adhyasa Nivritti also no Kramaha.
- Rope Snake goes in one shot, not Gradual
- Adhyasaha Kramaha Nasti
- Adhyasa Nivratta Kramaha Nasti

Guru :

- Gives compromise order of creation for comfort of Madhyama and for reconciliation of in consistency of Srishti in Sruti.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Madhyama comfortable later useful for Nirguna Upasana also
- To Resolve world mentally, Krama useful, in reverse order.

Resolution :

- Earth - Water - Fire - Air - Space - Maya - Brahman.
- Fact = No order

Srishti :

- Pancha Sukshma bhutas
- Sukshma Bautikas
- Panchi Karanam
- Sthula Bhutas
- Sthula Bhautikas in Lokas

Conclusion :

- Ishvara = Samashti - 3 Prapancha
- Jiva = Vyashti - 3 Shariram both Anatma, Adhyasa
- Samashti Pancha Koshas
- Vyashti Pancha Koshas
- All within Srishti, Mistakes committed by different Philosophers.
- Annamaya Atma Vada, Pranamaya, Manomaya, Vigyanamaya, Anandamaya, Ajnana Atma, Kshanika Atma Vadas.
- All Schools in Topic 2

Topic III :

- Topics 283 to 289 (9 Topics) Mahavakya Vichara
- Negation of Pancha Kosha as Mithya - Why?

5 Reasons

Drishyatvam

Bhautikatvam

Sagunatvam

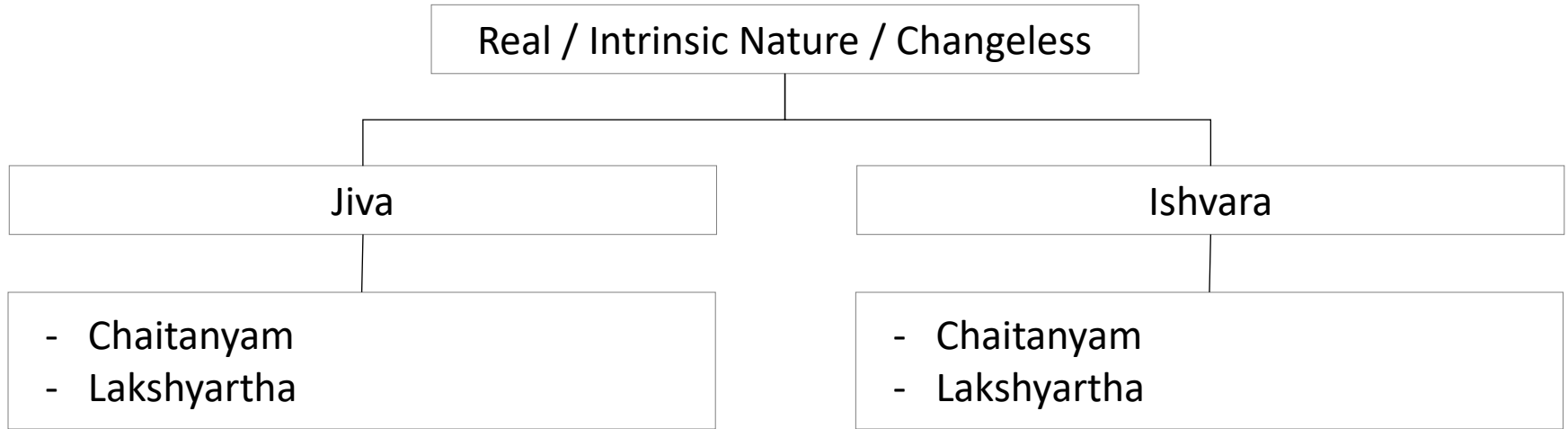
Savikaratvam

- Agama Pahitvam
- Anvaya,
Vyatireka Logic

- Borrowed from Panchadasi 1st Chapter - Pancha Kosha Vichara

• **All 5 Koshas subject to Arrival and departure, none is my real Nature**

- Substratum Chaitanyam, Changeless alone my real nature



- Remove Differentiating Koshas

• **Retain Non-difference, Abheda Chaitanyam alone as real nature of Jiva and Ishvara.**

- Mahavakya Vichara gives clear Jnanam to Uttama Adhikari.
- He becomes Jeevan Mukta
- One Mahavakya Dose, Samsara close
- He enjoys Jeevan Mukti
- Benefits from Mahavakya Vichara.

Topic IV :

- Madhyama does not get Jnanam from Mahavakya Vichara, gets obstructed Jnanam.
- Thinks he has intellectual, book knowledge, waiting for mystic experience.
- Brahman never object of experience
- Always the Subject has obstructed Aparoksha Jnanam, as simple intellectual knowledge.
- Requires to remove obstacle alone, Pratibandha, not get new experience.
- Viparita Bhavana Nivritti required.

4th Topic is Laya Chintana Krama for Purifying, refining mind

- Advaita Jnanam - used for Abheda Upasana
- Abheda Jnanam sufficient for Uttama Adhikari
- Aham Brahma Asmi Vritti becomes Upasana for Madhyama Adhikari.
- It is called Upasana, because obstructed Jnanam is unable to remove Agyanam.
- It does not remove Agyana Adhyasa, remains as Sadhaka
- 4th Part is Nirguna Brahma Abheda Advaita Upasana through Laya Chintanam.
- Krama method of gradual resolution of Universe
- For Uttama no Krama, not gradual negation
- For Madhyama, Nirguna Advaita Upasana Krama.

- Sthula Bhautika
- Resolved into Sthula Bhutas
- Sukshma Bhutas
- Sukshma - Prithvi - Jalam - Agani - Vayu Abheda Maya
- Understand Maya causal Prapancha does not have existence of its own.
- Whole cosmos resolved into Brahman Chaitanyam.
- Jnanam if no obstruction
- No Meditation required for being what I am
- Because Jnana Vritti is obstructed, it is called Nirguna Brahman Upasana.
- ND introduces Ohmkara as Aid, Prateeka.

Method of Meditation :

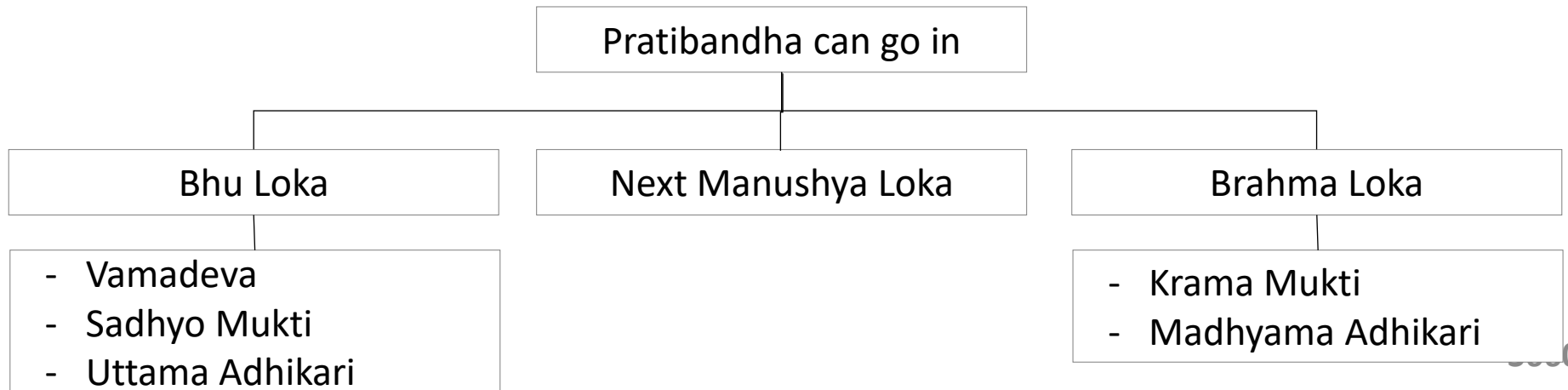
- i) Sthula - Vishwa - Virat - A Kara
- ii) Sukshma - Teijasa - Hiranyagarbha - V Kara
- iii) Karana - Pragnya - Ishvara - Ma Kara

iv) A Kara :

- U - Kara
- Ma - Kara
- Amtra = Chaturtaha, Prapancha Upasanam, uses Mandukya Up
- **No Flashy experience, only obstacle goes**
- Claims Aham Brahma Asmi, fact for me
- Jiva Bhava, Ahamkara, Mamakara, Sanchita are all Mithya, Nama, Rupa

Inspite of unfolding Prarabda, boldly holds :

- Aham Nitya Mukta Brahma Asmi



- Here not Saguna Upasaka but Nirguna Brahma Upasaka promised Krama Mukti.

Gita - Chapter 41 :

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ ।
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhiajāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy.
[Chapter 6 – Verse 41]

- Here Brahma Loka Krama Mukti

Topic V :

- Journey of Upasaka
- Krama Mukti only if Aham Graha Abheda Upasana done.
- Aham Virat, Hiranyagarbha, Ishvara, Nirguna Brahma Asmi, I must be Involved

Vi) Borrows idea from Brahma Sutra :

- Aham Graha with or without Omkara

At Death Gita - Chapter 8 :

ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēhaṁ
sa yāti paramām gatim || 8-13 ||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

- One who departs with remembrance of Ohm - Guided by 13 Ati Vahika devatas, final Vidyut Devata.
- Saguna Upasaka will require Upadesha
- Nirguna Upasaka will not require Upadesha
- In Brahmaloaka Pratibanda goes out at appropriate time
- Aham Brahmasmi is Apratibaddhaka Jnana Vritti
- Enjoy Jeevan Mukti in Brahmaloaka gets many powers
- At will order body, pleasures
- Does not get Ishwara's Srishti power

Brahma Sutra :

जगद्व्यापवर्जं प्रकरणादसन्निहितत्वाच्च । Jagadvyaparavarjam prakaranadasannihitattvaccha ।

(The liberated soul attains all lordly powers) except the power of creation, etc., on account of (the Lord being) the subject matter (of all texts where creation, etc., are referred to) and (the liberated souls) not being mentioned (in that connection). [IV – IV – 17]

- Enjoys long Jeevan Mukti
- At end of Srishti, at time of Pralayam gets Videha Mukti

Those who can't do :

- Nirguna Upasana
- Do Saguna Upasana
- Nishkama Karma Pradhana Karma Yoga
- Sakama Karma Pradhana Veda Provides Sadhanas for all
- Here Nirguna Jnanam, Krama Mukti

5th Chapter :

- For Madhyama Adhikari,
- Krama Mukti - Main

6th Chapter :

- For Mandah Adhikari